

Church - 1919

## SHALL WE HAVE NEGRO AREAS?

An Editorial in the Western Christian Advocate

*Southwestern Christian Advocate*  
**T**HE Negro is becoming one of our most insistent American problems. As a race he is rapidly coming into self-consciousness. The natural enlargement of his life in the atmosphere afforded by our institutions inclines him to demand full opportunity for self-development. We gave him his liberty at the expense of blood and life. We entrusted to him the privileges and prerogatives of the proudest citizenship and left him on the social level where his taskmaster had placed him. When the bonds of slavery were loosened and he stood with the gift of a free people in his hand; when he raised his voice and found it carried influence in the government halls; when he reached forth his hand with a ballot and found men bidding for his favor and clamoring for his support—a new life began to awaken in him. His citizenship became an inner reality. His spirit began to grow under the call of duty and personal responsibility until to-day his enlarging aim has become the fullest realization of self-development. In this aim is the desire for protection by law of his life and property, justice in the courts, and such treatment as is accorded self-respecting manhood.

In the life of the church is to be found the example of the awakened spirit of the Negro. It is the happy result of the faith and efforts of those who believed in his spiritual capacity. His awakened spirit is a tribute to Christian faith. But with this has come a problem that should not disturb the church in the least. It is a demand for recognition, for unlimited self-realization, for autonomy in government, and that accrediting of his spiritual and intellectual worth that bespeaks Christian confidence and brotherhood. However, it must be acknowledged that this recognition has been given very slowly. Only on the demands of justice has it been granted. Now, as the larger life appears, those problems that in the past have been sighted and which did not have enough force to demand their solution are coming to the front, displaying such strength as to require that they be squarely dealt with.

### The Status Of The Negro

It is a growing conviction that the Negro has reached the place where a larger degree

of self-government should be granted him. At least three reasons support this conviction. First, the race problems are becoming more distinct and acute. They can not be met by a dependent race. The members themselves must be given opportunity to meet them because their own growth has produced them. The white man can not solve the problems that arise out of the black man's own efforts at self-realization. Second, the church and the government are recognizing the solidarity of the race and thrusting more and more responsibility upon it. This can be borne only as the race itself is permitted to rise to its obligations. Third, nature demands that the Negro be given an opportunity to develop his own leaders along the lines of the genius of his own race. What, then, will the church do with her Negro problem? What is that problem? It arises from the position in which she holds him. She must change her attitude toward him or find herself not reaping the largest results for the Kingdom. She must give him increased recognition, commensurate with his light, or gradually fail to receive from him the full capacity of his devotion and loyalty.

Especially is this true of our church. For episcopal supervision all our colored Conferences are blanketed by white Conferences and subject to white supervision. We have nineteen Annual and one Mission Conference in the United States. Fifteen of these are located geographically below the Mason and Dixon line. The other five lie along the border, extending as far north as Brooklyn, N. Y., on the east, with Detroit and Chicago on the central west. In these Conferences are twenty-one hundred and thirty-five pastors, with a lay membership of three hundred and twenty-eight thousand and forty-five. The property value represented, including churches, parsonages, educational and Freedmen's Aid, is almost twelve and a quarter million dollars. During the last fifty years the church has spent at least fifteen million dollars on the education and development of the Negro, while the financial support for churches, educational institutions, and benevolent interests is coming in larger volume from the people themselves.

For the purposes of area control the nineteen Annual Conferences are located in

various episcopal areas: New Orleans has five, which are associated with two white Conferences; Atlanta has five and one Mission, with three white Conferences; Chattanooga has three, articulated with three white Conferences; St. Louis has two; Cincinnati, one; Denver one; Philadelphia, one; Washington one; and Wichita, one.

### Why Colored Areas?

In the interest of efficient supervision the Negro area is inevitable. We are approaching a positive decision on it as rapidly as time can take us. There are at least four reasons why its proposal should find favor with us. First, it can be easily done. The location of fifteen of the colored Conferences could be divided into two areas with the least trouble. They would be large and form a solidarity surpassing a number of white areas. They would group themselves as follows: North Carolina, East Tennessee, Tennessee, South Carolina, Atlanta, Savannah, Florida, and South Florida Mission, with a total membership of one hundred and nineteen thousand, seven hundred and forty-six; while Central Alabama, Upper Mississippi, Louisiana, Little Rock, Texas, and West Texas, with a total membership of one hundred and eighty-eight would form the second area. In these two areas we would have as many members as are in the white Conferences of either the New Orleans, Atlanta, Chattanooga, or Portland areas. In readjusting the Atlanta, New Orleans, and Chattanooga areas group the Georgia, St. Johns River, Blue Ridge-Atlantic, Holston, Alabama, Gulf Southern German, Central Tennessee, with a total membership of ninety-eight thousand, two hundred and eighty-four in a southern white area.

The other five Conferences: Lincoln Delaware, Lexington, Central Missouri, and Washington, located farther north, could be distributed among the two areas or formed into another area. They have a membership of at least ninety-two thousand.

Grouping the entire nineteen Conferences with the Mission in Florida, three areas could be formed, each having a membership of one hundred and two thousand, one hundred and fourteen thousand, and one hundred and ten thousand, which would be more than the Portland area, three times larger than the Helena, and any one of which would be larger than the total white membership of any one of the three areas now located in the South.

Second, Negro areas should be established, for such a plan would afford the largest pos-

sible opportunity for his self-development. He can never come to his own as long as he follows and accepts the will of another race. Initiative is the chief American characteristic. If he is denied this he does not become the heir of the spirit that animates and distinguishes his countrymen. The need of self-realization is fundamental in his development, for without it he remains on the level of the hewer of wood and the drawer of water. History proves that no race can continue as a servant to another for any length of time without becoming a moral and physical menace. Human nature, whether white or black, must be given the opportunity to respond to the ennobling influences that work its repeated regeneration or succumb to degeneration and death. When the church touches the tinder of spiritual life in the Negro with a spark of faith in Jesus Christ, it placed itself under obligation to stand by him when his soul catches fire with the glory of a heavenly vision. That hour has come. It manifests itself in hunger, dissatisfaction, discontent, eagerness for self-expression, and ability to grasp the great problems that confront a human being dwelling in the high ranges of life. In order to save the Negro for the very life to which our gospel has called him, he must be given the limit of responsibility.

if his people are to rise to the fullest support of the movement. Under independent area leadership than can be accomplished without the least embarrassment.

Fourth, the establishment of Negro areas would further the interest of Methodist unification. It would be the first move toward definite responsibility. A new and more in-

(Continued on Page 12)

*incomplete*

Third, Negro areas should be established in behalf of a more efficient administration on the part of the church. Where a Negro Conference is held in the bounds of a white area, the racial lines must always be considered. An area meeting can not be called. There must always be division, and then segregation. For instance, in the South an area meeting could not be called in the interest of the Centenary, or of the Finance Commission, or of any of the church boards without making a distinction on the basis of racial lines. In order to meet the situation recently the white Conferences of the New Orleans area were given to the Wichita area and the colored Conferences of the Wichita area were given to the New Orleans area. While in the Atlanta and Chattanooga areas two secretaries, one white and one black, have been appointed to head up the Centenary program.

The methods that appeal to the Negro mind in the promotion of religious interest are distinct. The white man can not use them. He can not even conceive and think them out. When a great program for the advancement of the church is prepared the Negro must be given opportunity to modify its application to suit the genius of his race



OCTOBER 13, 1919.

2100



# DISHEARTENING ATTEMPT OF AFRICAN STUDENT TO REACH THE PRIESTHOOD

C. Marcellus Dorsey Says  
Prejudice Drives Man  
Home From Foreign

Field.  
10-24-19

Another evidence of ecclesiastical tyranny is disclosed by means of a letter dated at Tunis, North Africa. The writer, Mr. Joseph John, of the B. W. I. came to America with a Dominican Priest nearly eight years ago, as a student for the Catholic Priesthood. Because of color prejudice among the Dominican Priests, was transferred to the St. Joseph's Society for Negro Missions. He remained in Baltimore as a student at Epiphany College, Walbrook, for nearly five years, but was refused permission to matriculate at St. Joseph's Seminary, this city, again the victim of race prejudice. Mr. John was adopted by the White Fathers at Montreal, Canada and was sent to Holland, and later on transferred to the Seminary of Carthage, at Tunis, North Africa. One year was spent in Africa, and again the blighting influence of American race prejudice reached across the ocean, and Mr. John was dismissed and returned to America. Discouraged, brokenhearted he is now grieving his heart away in a Harlem apartment house in the city of New York.

The agitation for colored Catholic priests continually reveals that the Josephite Fathers are neither new or recent offenders in the conspiracy to deny to Negro Catholics youth that which by divine right is his—an opportunity for the highest development of our Christian heritage.

**PASTORELLI HOPELESS**  
With the election of Rev. L. B. Pastorelli, an Italian as the Superior of the Society, all hope for any continued usefulness of white priests among the colored people ended. The expulsion of Mr. William E. Floyd, a colored student at St. Joseph's Seminary aroused the indignation of every thinking colored man in the city. Catholics and non-Catholic colored people were a unit in denouncing this high-handed act. As a result of the agitation Mr. Floyd was immediately adopted by the real Catholic element in the church and sent to the Seminary of St. Paul, Minn. There are gloomy days ahead for the colored people

seeking salvation by way of the so-called religious bodies now at work among them. A learned Bishop of the great A. M. E. Church, here in Baltimore, takes good colored Methodist money to pay white lawyers to help unfrock a belligerent preacher. The Protestant Episcopal Church in its General Convention at Detroit, displaying strong symptoms of the disease of race prejudice, when it elected a white man as Bishop to preside over Liberia which is in government and population purely Negro.

**AGAINST HIGHER EDUCATION**  
The Roman Catholic Church is afflicted with an epidemic of prejudiced undesirables, under the name of St. Joseph's Society for Negro Missions, who suppress Negro Catholic aspirants for higher education.

The separate acts of each of these warring factions in the vineyard of the Lord are united in the declaration that in the professions and in religion, the Negro is not susceptible to the highest development.

**FOUNDER AN "APOSTATE"**  
St. Joseph's Society for Negro Missions was formed by the Rev. John R. Slattery, who later became disgusted with the product of his effort to convert the colored people, and finally left the church, becoming what Catholics style an "Apostate." St. Joseph's Society for Negro Missions has had a stormy career; good priests have been with them, and some good men are now working on the missions, doing God's work in spite of the clique in control of the Baltimore headquarters. Several of its members have been the center of notorious scandals, and the Police Courts of the city have been resorted to for an adjustment of the difficulties and injustices some of the priests affiliated with it, have caused the poor people for whom they claim to be the means of regeneration.

James Cardinal Gibbon gave out a letter expressing his dissatisfaction with conditions generally. To continue its grip on the Negro Catholic Missions, the Fathers of St. Joseph's Society are now promoting a scheme for a separate college and seminary for colored Catholics. The insurgent colored Catholics are issuing letters to the colored newspapers and to the colored people, denouncing this new scheme. Strange to say, several of the white Catholic priests have given evidence of their sympathy toward the colored insurgents.

C. MARCELLUS DORSEY

# M. E. Church, North, Needs Race Bishops

11-22-19  
Eminent Prelate Says Church  
Should Recognize Right to  
Indigenous Leadership

## Opposes Separation

Race Separation in Northern Church Opposed to Best Interests of South and Nation--Would Mutilate Church

(Special to THE NEW YORK AGE)

Boston, Mass.—In an address at the opening for the fall of the Boston Methodist Social Union, Bishop Wilbur P. Thirkield, of the M. E. Church, North, declared that "our Methodism would be re-enforced immeasurably and given added strength and inspiration through provision for colored Episcopal leadership for colored areas in America, as well as for our work in Africa."

Bishop Thirkield's subject was, "The Future of the Negro in Anglo-American Civilization," which civilization, he said "includes not only peoples of strictly Anglo-Saxon blood and lineage but all races that have been lifted into its ideas and ideals and woven into the warp and woof of its life. . . . The Negro is the most distinctively American of any large race group in our life."

In introducing the speaker, Bishop Edwin H. Hughes, who presided, referred to the work Bishop Thirkield is doing among the colored people of the South, saying that his episcopal brethren have been impressed with the service the bishop is giving in a work of great national significance.

### Opposing Race Separation.

Asserting that the Anglo-American peoples are best fitted to bring Christ to the world because they are in touch with the whole world—because the English language is best fitted to mold the tongue, shape the thought and to furnish the channel through which the principles and ideals of Jesus Christ shall be brought to the world—Bishop Thirkield proceeded to show how God has fitted the Negro into this program for world redemption. First, as to numbers: four million at emancipation are now twelve million; second, the Negro's mastery of the English language; third, because of his religious endowment, spirit and sacrifice. Continuing, the bishop said: "The star of hope for Africa's redemption resets not over the Nile or Congo but over the Mississippi, as the Anglo-American people grasp their opportunity through the twelve million, some day to be thirty million, Negroes in America and through the eighty million under British sovereignty in Africa, before this century ends they may bring the light of the gospel to the last down-most man in the Dark Continent."

### TO A WORTHY PURPOSE.

The movement intended to bring about a better understanding and a closer relationship between the white and the colored races through the instrumentality of their church organizations, which is now under headway in this city is directed to an altogether worthy purpose. It is being promoted by a committee on church co-operation, de-

sters' organization and the Ministers' association three years ago, since which time it has been progressing with the solid support and assistance of both the white ministers' alliance of the colored churches in Atlanta.

Both of these associations of ministers, white and colored, have combined in formulation of a set of resolutions setting forth the broad objectives of the campaign, and specifically indorsing the work that is being done, and that is contemplated by the church co-operative committee, which resolutions have either been approved, or are under consideration without opposition, by each of 167 of the evangelical churches of this city.

These facts in themselves are significant of the splendid character and aim of the movement.

As specifically and briefly stated by the organization under whose auspices the committee operates, its purpose is to act "as a central agency through which the protestant denominations may carry into execution plans of interdenominational character," and "to co-operate in making Christ a vital factor in our city's life," and it is set forth that "the scope of said committee's activities shall be to secure the co-operation of all pastors and churches in the furtherance of the various lines of applied Christianity."

Gratifying progress has been made during the last three years toward those ends. Among other tangible accomplishments achieved to date has been the conversion of the Ashby Street school into a school for colored children; and the committee is now negotiating for the purchase of a tract of land in the immediate vicinity of that institution, which is to be donated

to the city for purposes of a park for colored people.

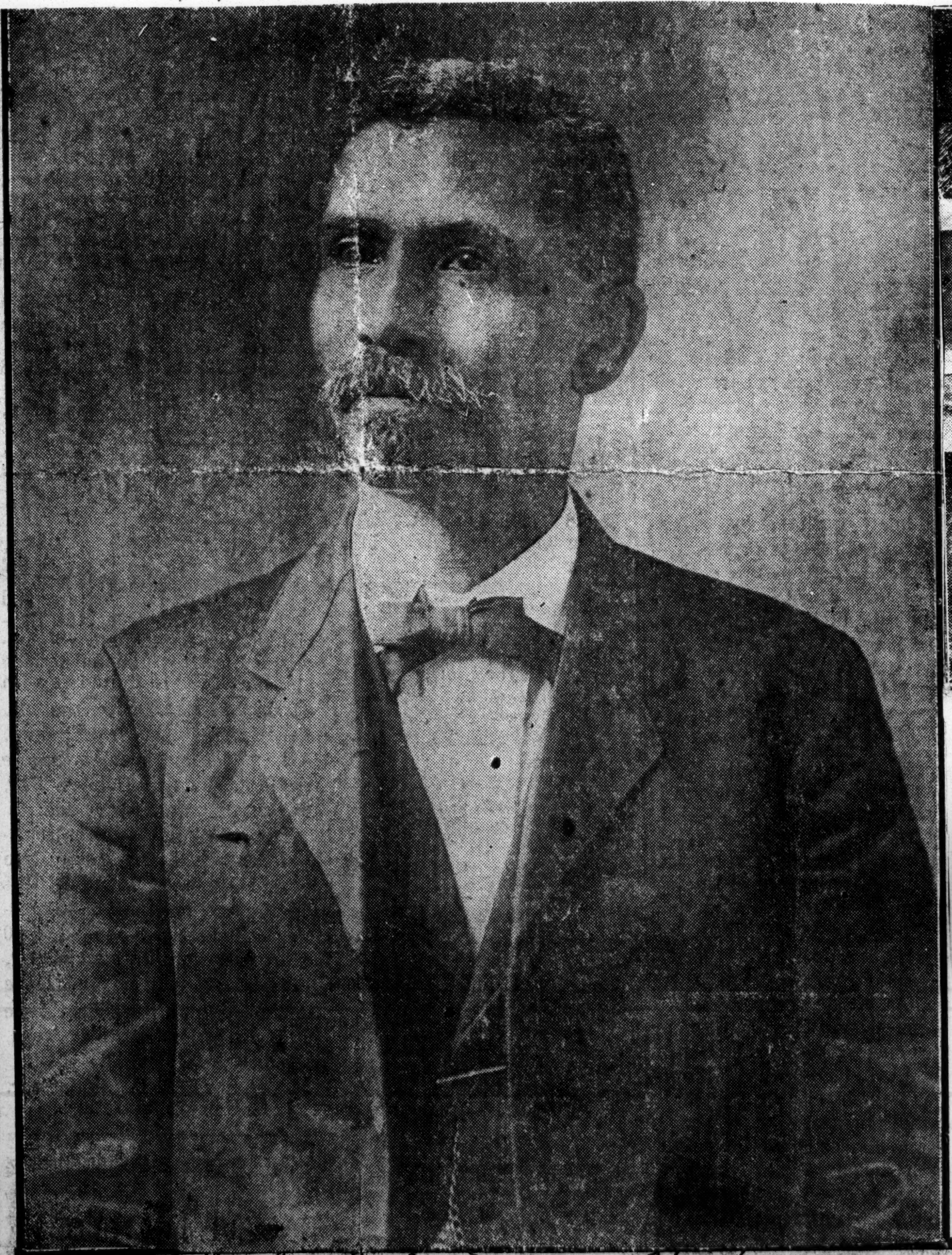
There is urgent need for just such activity as that in which this organization is engaged; and the movement deserves the aggressive support of every citizen who has the best interests and the social, economic and religious development of the city at heart.

Not only is this a splendid movement for Atlanta, but it ought to be emulated in every community in the south; for it is by just such

co-operation and manifestation of a spirit of helpfulness that the whole so-called race problem will best be solved.



Church - 1919.



ELDER E. D. HADLEY.

*Baptist War Guard Little Rock Ark. 9/18/17*  
DR. E. C. MORRIS, Re-elected Pres. National Baptist Convention



# Report of Joint Commission of Northern and Southern Baptist Convention on Negro Baptist Education

At the Southern Baptist and Northern Baptist Convention in 1918 the Joint Commission was appointed to study the relations of the two Negro Baptist Conventions on Negro Baptist Education and report in Atlanta in 1919. A great deal has been said and published about what the recommendations and outcome of this commission would be and the readers of the National Baptist Union-Review will not have the privilege of seeing a copy of the minutes. We therefore give a report of this commission through the columns of the paper, as it appears on pages 64, 65 and 66 of the minutes of the Southern Baptist Convention. The report is as follows:

Your commission has held two meetings; one at Monteagle, Tenn., in the summer of 1918, and one at Washington, D. C., early in the year of 1919. A majority of the members appointed by both conventions were present at the first meeting; all were present at the second.

The Commission organized by electing Rev. J. B. Gambrell, D. D., of Ft. Worth, Tex., as Chairman; Rev. Carter Helm Jones, D. D., of Philadelphia, as Vice Chairman; and Rev. Clifton D. Gray, Ph. D., of Chicago, as Secretary.

The data necessary to enable the Commission to arrive at conclusions and to formulate recommendations were available only in the field of Christian education. The specific recommendations in this report are limited, therefore, to this one field.

Your Commission desires, however, to express its conviction that possibilities for helpful co-operation will be found in every field where need for Christian helpfulness and service exists. It is their conviction, therefore, that the Commission should be continued and made a permanent Commission of the two Conventions, and we so recommend.

The following facts with respect to the education of our Negro Baptists give much food for thought:

The Baptists, with two-thirds of all the church members of the race—that is, with twice as many as all other denominations put together—have but one-fourth the total number of schools, but one-third of the secondary and college students, and but one-fourth of the annual income for the schools. In other words, the other denominations have about six times as many schools in proportion to their church membership, about four and one-half times as many as many secondary students, and about five times as many college students in proportion to their church membership; about six times as much income and about five times as much school property in proportion to their church membership as have the Baptists.

The figures with respect to theological training are equally disquieting. The available figures are only approximately correct, but it is fair to assume that as regards the different denominations they are relatively correct. These figures indicate that the other denominations are educating in their schools sixteen times as many men for the ministry in proportion to their church members as we are educating. There is no doubt that the Baptists are falling far behind their brethren of other names, and that there is a most urgent call upon our denomination to multiply its efforts for the ministerial training of Negro Baptist preachers. The opportunity to provide Christian leadership for the Negro is open to us above all others.

After a full discussion of the educational needs of the Negro, and of what is involved in creating for the race an adequately trained leadership, the Commission is unanimously of the opinion that the time has come when it is the part of wisdom for the two Conventions to co-operate fully and on equal terms in the maintenance

of higher training schools for the Negro, to the end that Christian leaders of his own race may be raised up who shall be equal to the tremendous responsibilities that must rest upon them in the days to come. Your Commission, therefore, recommends:

1. That the principle of co-operation in our educational work for the Negro be approved by both Conventions.

Your Commission recommends:

2. That this co-operation be put into effect as soon as practicable.

(a) In connection with all of the "major schools" for the Negro which are now maintained by American Baptist Home Mission Society;

(b) In connection with the new Theological Seminary for the Negro in which the Southern Baptist Convention is interested, and

(c) In connection with such other institutions as may be agreed upon in the future.

Your Commission recommends:

3. That after deducting the income from present endowments, the amount remaining in the budgets for these schools to be raised among the churches and individuals, shall be assumed in equal proportions by the proper society or board of the Northern Baptist Convention, and by the proper board or society of the Southern Baptist Convention each year.

Your Commission believes it to be the best interests of the cause of Christ that there should be co-operation between the Northern and Southern Baptist Conventions and the National Baptist Convention and possibly with other Negro Baptist organizations also, in their efforts to promote Christian education for the Negroes in our land. But we hold "denominational control" through genuinely representative Baptist bodies to be essential to all effective co-operation between organized Baptist forces. We hope, therefore, that such changes will be made in the constitution of the National Baptist Convention as may be necessary to make it a genuinely representative body, and as will place its convention officers on the same basis as the unsalaried officers of the Northern and Southern Baptist Conventions.

Your Commission recommends:

4. That whenever the constitution of the National Baptist Convention has been a changed, it be invited to enter into full co-operation with the Northern and Southern Conventions in the field of Christian education for the Negro.

Your Commission recommends:

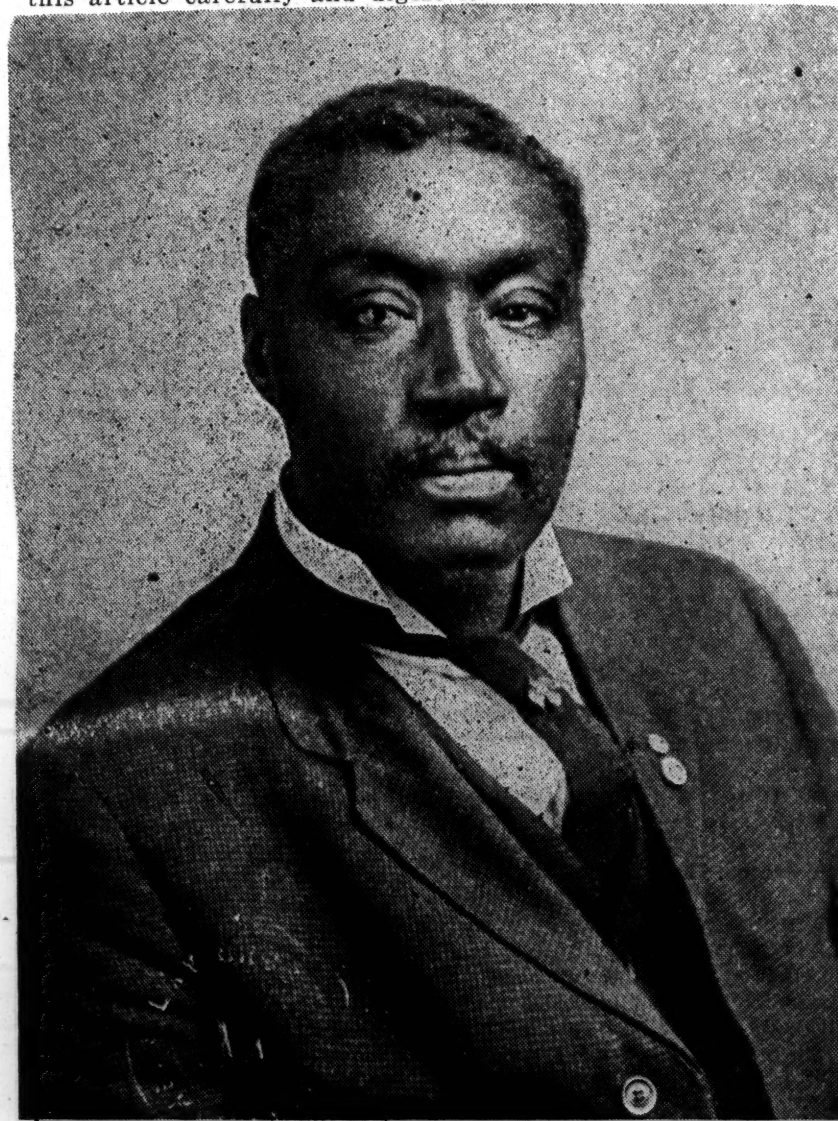
5. That general responsibility for any school maintained by the joint support of the co-operating bodies be vested in a local Board of Trustees made up of members nominated or appointed by these bodies; that each co-operating body as quickly as possible assume its full pro rata share of the expense of maintaining the school; that it then have equal representation on the Board of Trustees with the other co-operating bodies; and that such changes in the charters of the schools as may be necessary to provide for such representation be secured if, and when, the above recommendations have been adopted by the two Conventions.

Respectfully submitted,

THE JOINT COMMISSION.

Recommendation (4) has been set in bold type so that the readers may notice the same carefully. Our white brethren have more experience as diplomats and are better educated than the members of the Unincorporated Convention, so they did not use the word "prerequisite" to describe what would have to be done before the incorporated

Convention could get in on this co-operative scheme, however, it uses the following phrase: "Our Commission recommends: fourth, that whenever the Constitution of the National Baptist Convention (meaning incorporated) is so changed it be invited into full co-operation with the Northern and Southern Baptist Convention on the field of Christian Education for Negroes." The unincorporated Convention was so blount that it used the following expression: "The following is prerequisite to a basis of Peace and Reunion." Of course it is not to be expected that the Negro brethren would be able to put the same into such nice and decent language as our white brethren, but like a sugar coated pill the white brethren made the outside language sweet, however it means the same thing and our Incorporated brethren must go to Newark, N. J., in September and make a change, because the white people have said so. Our Negro brethren saying so had no effect but now that the white people have said so the change is sure to come, it has to come, it is bound to come. There is nothing left for them to do but change regardless of what must come, because the white brethren have ordered it. We believe that a majority of them favor the change but whether they favor it or not it will come because the white brethren have ordered it and the incorporated brethren will not disobey. Let the Unincorporated brethren read this article carefully and digest it.



DR. S. J. DIXON.



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## The Schools for the Negroes the Means to Freedom

The negro was only half freed in 1865. He was delivered from legal bondage to another man. He soon found himself to be still in political bondage, his vote worthless, his election to office unhonored. He was still in economic bondage, without the implements and land and resources necessary to make himself independent. He was in intellectual bondage, without the education which frees one from narrowness and prejudice, and gives one command of his powers of thought and access to the accumulated results of human achievement. He was still in spiritual bondage, the result of his ignorance and circumstances.

The Union Army delivered him from only the most external bondage. It remained for other forces to secure for him the truer freedom. The first agency in this higher work was the Christian people of the North. Entering the field of Christian education of the race before the war was ended with great enthusiasm they established large numbers of schools for the training of the freedmen in the elements of literary and Christian knowledge. Soon the South through the public schools made the great contribution to the movement for an elementary education. The Northern Christians gladly concentrated their efforts on the preparation of Christian leaders.

The work of freeing one-tenth of our population from its fetters has had only a good beginning. In many of the recent camps from fifty to seventy per cent. of the colored men were unable to read and write. The capacities of the race for economic, moral, spiritual attainments are still largely dormant, and must be awakened by thorough education.

The law of love requires that we who are strong bear the burden of those now weak; that we liberate our brothers from their remaining bondage; that we finish the work begun in 1861.

The Christian schools of the American Baptist Home Mission Society will continue, if generously supported, to have a large part in the deliverance of the colored people from all the deeper forms of bondage. Our work looks with confidence to the time when through the Christian influence of the schools the colored people and the white shall respect and trust each other, and injustice and prejudice shall largely cease; to the time when the Christian morality and spirit and ideas inculcated in these schools shall permeate the colored people, and protect them against superstition and the multiform enticements of evil conduct and false teaching; to the time when their full powers of aggressive Christian service shall be developed and shall be felt in conserving Protestant and Baptist views of truth in America, and in spreading the gospel in heathen lands.

This work no longer concerns the South alone. The migration of hundreds of thousands of colored people to the North in the last three years has brought the need to our very doors. Coming often from the country, going to a strange Northern city, these people have overwhelmed all saving and protecting agencies, and the Home Mission Society has begun to co-operate with other agencies in the pressing work of shepherding these multitudes.

## CONSTRUCTIVE WORK OF THE COUNCIL OF BISHOPS

Perhaps the most important item of business transacted by the Council, at their Mid-Winter Session in Tampa, Fla., February 14-16, 1919, was the creation of a Commission on After-War Problems.

This Commission is to deal with all after-war problems affecting the religious, moral, industrial and economic interests of the members and adherents of the A. M. E. Church in particular and of the race in general. The Commission will collect and record data as to the contribution made to the winning of the war by the members and adherents of the A. M. E. Church. This will include the names and addresses of all the members and adherents of the A. M. E. Church who were mobilized as a part of the American Expeditionary Forces, even though the signing of the armistice prevented them from sharing in overseas service. It will also include the amount of Liberty Bonds subscribed for by the members and adherents of the A. M. E. Church. Also the amount of War Savings Stamps purchased and the amount subscribed to the several patriotic funds, such as the Red Cross, Y. M. C. A., etc. It will also seek to prove helpful in the solution of the labor problem, following the readjustment of industrial conditions from war times to a peace basis. The Commission will exert its utmost endeavor to insure the peace and safety of demobilized Negro troops on their return to their homes.

The Commission will soon issue an eight-page pamphlet containing much valuable information. It is designed to place a copy in the hands of every one of our pastors free of charge. They will be distributed through the Presiding Elders. Every Presiding Elder is urged to send his address to the Acting Secretary of the Commission, Prof. John R. Hawkins, 1541 Fourteenth Street, N. W., Washington, D. C.

The members of the Commission are as follows: Bishop C. S. Smith, Chairman; Prof. John R. Hawkins, Acting Secretary; Bishop C. T. Shaffer, Bishop John Hurst, Bishop J. A. Johnson, Bishop J. S. Flipper, Rev. R. R. Wright, Jr., Bishop W. H. Heard, Prof. A. S. Jackson.

C. S. SMITH, Chairman.

Detroit, Mich., Feb. 28, 1919.

AMERICAN INDIANS PAY DEBT TO NEGRO MISSIONARY.

A debt contracted by the Wyandotte Indians of Ohio 100 years ago has just been paid with interest by the St. Regis Indians of Northern New York.

The creditor was a Negro. He died in 1821 in the Wyandotte settlement in upper Sandusky.

3-21-19.

With the debt, the debtors or the creditor, the St. Regis Indians had no connection.

Nevertheless, when approximately 4,000,000 people undertook to celebrate the one hundredth anniversary of the Negro's first visit to the Wyandottes by raising a fund of \$105,000,000 for world reconstruction, at the beginning of this year, the St. Regis tribe doubled the amount asked of them toward the world fund.

The Negro creditor of the Wyandottes was John Stewart, Stewart was born of Baptist parentage in Powhatan county, Virginia, in 1784. At 35 he was leading a dissolute life in Marienetta, Ohio, when he was converted at a Methodist Episcopal mission, and heard a call to carry Christianity to the Indians. His first visit to the Wyandottes was the founding of the missionary work of the Methodist Episcopal church.

The celebration of the one hundredth anniversary of that visit is the centenary movement of the Methodist Episcopal church in the United States.

The St. Regis Indians are participating in that celebration through the St. Regis Indian Mission in Hogsburg, N. Y. Louis Bruce, himself a St. Regis Indian, graduate of the University of Pennsylvania and for a time a professional baseball player, is the pastor of the mission.

When the Centenary celebration began, January 1, 1919, the St. Regis mission was asked to provide \$2,500 to the world fund.

The mission had never before been asked to do anything for self-support. In 1917 the gifts to the church through the mission totalled \$28.

But when the centenary program included it, and it was asked in honor of the Negro

who had carried Christianity to men of its own race a century ago, to pledge its share of the \$105,000,000 fund, the response was immediate.

In two days, \$5,100 was pledged in amounts ranging from 10 cents to \$2 a week. Indians are speaking in behalf of the centenary movement. Twenty-seven Indians of the membership of 70 have pledged themselves to give one-tenth of their income to the church, in pursuance of the Biblical tithing plan.

The final cancellation of the debt of the Indian to the Negro, who was the first Methodist missionary in America, came when it was found that the St. Regis Indian Mission was the first church in the Methodist Northern New York Conference to complete the centenary drive for the world fund.

ESSEX, N. Y. DISPATCH  
MARCH 31, 1919

## Church Will Erect Elementary School

Nothing seems to daunt the congregation of Chauncey Street Seventh Day Adventist Colored Church. The building in which they now meet, a brick structure, was erected in three months by a congregation of 35. Now, with a flock of 135, Rev Dr A N Durrant, the pastor, announced last night that the church will erect a complete elementary school in the autumn. When completed, the new school will be thrown open to other churches as a non-sectarian church school.

At last night's service more than \$1,500 was pledged. During the summer the congregation will practice other means of procuring money, and each man will pledge a portion of his income.

Dr S O Cherry, with a talk on "Out to Succeed," inaugurated the "drive." Dennis Mosely and the pastor also delivered short addresses.

## CONSECRATED AS BISHOP

(Special to THE NEW YORK AGE.)  
Raleigh, N. C.—The annual conference of Church Workers Among Colored People met in Raleigh during last week. This conference was entertained jointly by St. Augustine's School and St. Ambrose parish. The outstanding feature of the conference was the consecration of Dr. Delaney as suffragan bishop of the diocese of North Carolina. There were quite a few delegates from Philadelphia. Among them were the Rev. and Mrs. Tabb; Mesdames Fariena, Johnson, Brinkley, Boling, Brecknel, Brown, the Revs. Thomas Nicholson, Harewood and others.



# FINANCIAL DEPARTMENT HAS SUCCESSFUL YEAR

## ANNUAL BOARD MEETING HEARS REPORT—MORE THAN \$278,000 COLLECTED—EVERY MEMBER PRESENT—PROF. HAWKINS COMMENDED FOR BUSINESS TACT.

A full meeting of the Financial Board was held in Washington, D. C., at headquarter, 1541 14th Street, Northwest. Bishop Lee presided. Professor Hawkins read his report. The districts were represented as follows by their duly elected members: First, Rev. M. W. Thornton, Boston, Mass.; Second, Rev. A. L. Gaines, Baltimore, Md.; Third, Rev. T. H. Jackson, Wilberforce, Ohio; Fourth, Rev. A. J. Carey, Chicago, Ill.; Fifth, Rev. J. R. Ransom, Wichita, Kan.; Sixth, Rev. S. D. Roseborough, Cuthbert, Ga.; Seventh, Rev. R. W. Mance, Columbia, S. C.; Eighth, Rev. W. H. Edwards, Jackson, Miss.; Ninth, Rev. C. H. Shelto, Memphis, Tenn.; Tenth, Rev. S. J. Johnson, San Antonio, Texas; Eleventh, Rev. J. S. Starkes, Tallahassee, Fla.; Twelfth, Rev. J. H. Dennis, Jonesboro, Ark.; Thirteenth and Fourteenth Districts being in West and South Africa, unrepresented; Fifteenth, Rev. J. W. Saunders, Kalamazoo, Mich.

Among the visitors were Bishop John Hurst, former Financial Secretary; Bishop W. W. Beckett, former Missionary Secretary; General Officers, Revs. R. R. Wright, Jr., Editor of the Christian Recorder; B. F. Watson, Secretary Church Extension Society; J. C. Caldwell, Secretary Allen Christian Endeavor League; Prof. A. S. Jackson, Secretary of Education; Revs. C. M. Tanner, E. W. Lee, A. N. Garner, W. H. Jernigan, of Washington, D. C.; C. H. Steptean, M. H. Davis, of Baltimore; Charles Stewart, of Chicago; A. L. Murray of Vicksburg, Miss., and others.

Bishop Lee called the meeting to order at 10.40. Devotional exercises were conducted by the Bishop, Dr. J. C. Caldwell and Dr. R. R. Wright. Usual committees were appointed, special attention being called to the Committee on Memoirs because of the death of Bishop Shaffer and Dr. Jenifer.

The Secretary's report was well re-

ceived and remarks were made commendatory of the same by many of the visitors. The following is a general summary:

### EXHIBIT B.

#### Recapitulation—Returns of Dollar Money Reported by Districts—1919-1919.

Districts: First, \$19120.25, increase,	Second, \$21334.22, increase,
Third, \$12789.64, increase,	Fourth, \$19076.55, increase,
Fifth, \$2949.15, increase,	Sixth, \$37399.80, increase,
Seventh, \$3872.24, increase,	Eighth, \$26781.00, increase,
Ninth, \$4625.49, increase,	Tenth, \$23871.45, increase,
Eleventh, \$2537.59, increase,	Twelfth, \$22987.70, increase,
Thirteenth, \$1504.20, decrease \$7.75, net inc. 1416.45	Fourteenth, \$387.87, Est. same as last year; Fifteenth, \$3204.76, increase,
Sixteenth, \$485.73, decrease \$109.12, Net Inc. \$376.61. Total \$278,168.87, increase \$30676.30, decrease \$196.87, Net Inc. \$30479.43.	

### EXHIBIT C.

#### Classification of Dollar Money as Appropriated by the General Conference.

Forty per cent to the Financial Department, \$110,526.75; Thirty-six per cent to Annual Conference Appropriations, \$99,474.07; Eight per cent to Church Extension Department \$22,105.35; Eight per cent to Educational department, \$22,105.35; Eight per cent to Missionary Department \$22,105.35.

#### How this Fund is Appropriated.

The forty per cent to the Financial Department covers the expenses of salaries of Bishops, General Officers, allowances for widows and children of deceased Bishops, the general expenses of all meetings of the Bishop in Council, expenses of all special Committees representing the Church

and colleges. Disbursed through the Department of Education.

The eight per cent to the Missionary Department is used to supplement the funds for mission work, with the special direction that one half of it is to be applied to the work in foreign fields and the other half for home mission work. Disbursed through the Department of Missions.

When we take into consideration that this is but the fund of one special department, and does not include any money raised in any of the 7,000 or more churches for local purposes, or for the payment of salaries of pastors and presiding elders, it must be regarded as a splendid showing. This is the more in evidence when we recognize the further fact, that during this fiscal year the general condition of things has been such as to put to a severe test the interest and faithfulness of any people. Under these circumstances, such favorable results bespeak a splendid tribute to the loyalty of those who support the cause we all love and mutually represent.

#### STATEMENT OF WORK OF THE WAR-TIME COMMISSION OF THE A. M. E. CHURCH CO-OPERATING WITH THE FEDERAL WAR-TIME COMMISSION OF THE FEDERAL COUNCIL OF CHURCHES.

At a regular Mid-Winter Session of the Council of Bishops of the African Methodist Episcopal Church, held in Louisville, Ky., February 12, 1918, it was ordered that there be established a War-Time Commission, to co-operate with the General War-Time Commission of the Federal Council of Churches.

As Executive Secretary, in charge of the work of the Commission, I have endeavored to render all possible aid in co-operation with other agencies that have done so much to word helping the men called to serve our country in the World-wide war.

Special mention was given to the work of selecting suitable men as Chaplains for the National Army.

Up to the time of the signing of the armistice about twenty applicants had been passed upon favorably and their names certified to the War Department through the Committee on Army and Navy Chaplains.

The following names were appointed and assigned as indicated:

Regular Army: Rev. A. W. Thomas Twenty-fourth Infantry.

National Army, Rev. Henry M. Collins, 309th Labor Bat., A. E. F.; Rev. Alfred G. Gasper, Camp Stewart, Newport News, Va.; Rev. E. W. S. Dinsmore, Camp Gordon, Ga., 314th Labor Bat.; Rev. Richard A. Green, 159th Depot Brigade, Camp Taylor, Ky.; Rev. John A. Hill, Camp Stewart, Newport News, Va.; Rev. F. D. L. McDonald, 11th Division, Camp Meade; Rev. Louis Allen McGee, A.

E. F.; Rev. C. G. Parks, 350th F. A. A. E. F.; Rev. James T. Simpson, A. E. F.; Rev. G. A. Singleton, 317th Eng. A. E. F. Rev. Noah W. Williams, A. E. F.

Four others were members of the graduating class of Chaplains at Camp Taylor, Louisville, Ky., at the time of the signing of the Armistice, and were recommended for commissions.

## BISHOP PHILLIPS APPOINTED TO FEDERAL COUNCIL

Special to The Freeman.

NASHVILLE, Tenn., April 15.—Bishop C. H. Phillips has just been notified as a member of the committee on message of the Federal Council of the Churches of Christ in America, which convenes in Cleveland, O., May 5 and 6. Bishop Phillips is the only Negro appointed and will represent the denominations of the race at this important meeting. He is nationally known as the "pioneer bishop" of the C. M. E. church, and is regarded as a safe leader of his people. The local Colored people will be pleased to learn of the honor conferred upon their fellow citizen.

### MEMBERS OF THE SALVATION ARMY



Snapped by an "Afro" Photographer in front of Eutaw Street M. E. Church where Salvationists held a meeting this week.

## DR. CANNON CHOSEN TO PRESBYTERIAN ASSEMBLY

(Special to THE NEW YORK AGE.)  
JERSEY CITY, N. J.—At the annual meeting of the Jersey City Presbytery, which comprises Hudson, Passaic and Bergen Counties, Dr. Geo. E. Cannon, senior elder of the Lafayette Presbyterian Church, was elected commissioner to the general assembly which meets in St. Louis, Mo., in May. This is the first time in the history of New Jersey that a Negro has been chosen to represent the Presbytery in the general assembly.

The Lafayette Presbyterian Church, of which Dr. Cannon is clerk of the session, is one of the most progressive churches in the country, having a large membership and the largest Negro Sunday School in the city. The church was organized in 1900 and is self supporting.



Church - 1919

# COUNCIL AT TAMPA TAKES ACTION

## Body Shall Deal With After War Problems--Will Be On The Alert--Ku Klux Klan A Menace--Will Collect Data.

The action taken by the Council of Bishops, at its last session, of far-reaching interest and importance, was to create a Commission on All After War Problems, and for the government of which the following was adopted:

1. The Commission shall deal with all after war problems affecting the religious, moral, educational and economic interests of the members of our Church in particular and of the race in general.

2. No forecast of the detailed work of the Commission can be made, inasmuch as that must be governed by the character and magnitude of each problem as it may arise.

3. The initial work of the Commission will be in the nature of a scout, to be on the alert for any movement that may threaten the well being of our people.

4. To keep in touch with similar commissions of other organizations by correspondence and through the use of such other means as may be feasible.

5. Where emergency may preclude the possibility of deferring the reference of any matter to the Council en banc, it shall be referred to each member individually for review and approval.

6. It is recommended that when it is necessary for the Commission to meet collectively, the expense of traveling and entertainment shall be borne by the Financial Department. It is also recommended that the expense of stationery, postage, type-writing, etc. shall be likewise provided for.

7. The problem of overshadowing importance confronting us at present is the welfare of our boys overseas on their return to their homes. The revival of the Ku Klux Klan in Georgia, Tennessee and in communities in other southern states, is not only deplorable, but points to the possibility of violent race conflict in the near future. That the Commission shall collect and record data as to the contribution made to conduct the war by the A. M. E. Church.

and become reasonably competent as a bureau of information.

8. We recommend the adoption of the resolution providing for the publication and distribution of the declaration of our hope and aspiration known as the "Professor Hawkins Fourteen Points."

9. We do most heartily endorse the ringing words of cheer contained in the magnificent and unparalleled address on the "Negro in Relation to Our Public Agencies and Institutions," delivered by Prof. J. L. Kesler, Dean of Baylor University, Waco, Texas, before the National Conference of Social Workers, at Kansas City, Mo., September, 1918. We should be glad to see this epoch-making address printed in pamphlet form that our leaders, at least, might hear the voice of this prophet of a new day, and in turn communicate it to the people.

(Signed)

JOHN HURST,

Secretary Bishops' Council.

Commission:

BISHOPS:

C. S. SMITH

C. T. SHAFFER

JOHN HURST

J. S. FLIPPER

J. A. JOHNSON

W. H. HEARD

REV. R. R. WRIGHT, JR.

PROF. J. R. HAWKINS

PROF. A. S. JACKSON

At Howard Remarkably

Noted Speakers Make Second Annual Convocation

At Howard Remarkably

2 Successful 5-19

(By W. T. ANDREWS, Jr.)

Washington, D. C., Feb. 22.—Feb-

ruary 20th was the closing day of erty and democracy will be heartily the second annual Convocation for favored by a nation which gave 1,400, pastors and christian workers held 000 lives to save democracy and lib-

under the direction of the School of erty to the world. Theology, Howard University. The Speaking on how the French feel Convocation began February 18 and toward America, he frankly said that ran through February 20th. There the French believe that the Ameri- were many visiting speakers during these three days. At some time dur- draw no distinction between the ty ing the meeting, the following men races, are their saviors. The war addressed the convocation: Hon. Phil- brought the true soul of America; ander P. Claxton, Commissioner of the French, and has dicredited Education, District of Columbia; Dr impression given by the mona Harry A. Garfield, U. S. Fuel Admin- tourist.

istrator and President of Williams The last topic was the starting College; Chaplain Daniel Couve, one. He disclosed the fact that are Paris, representing the French Gov- were twenty-five million unbelievers ernment; Rev. N. R. Brooks, Wash- in France. This host stood between ington; Dr. George E. Haynes, Direct- the fifteen million Roman Catholics or of Negro Economics, Departmen and the small group of Protestants. of Labor; Dr. Emmett J. Scott, Sp They were disgusted with the con- cial Assistant to the Secretary of servative ideas of the Catholics and do War, and Rev. Francis J. Grimke, of not believe in the religion of democ- Washington. Besides these visiting racy of the Protestants. However, speakers, there were a number of ad- the chaplain said, this war has proved dresses delivered by members of the to them that there is a religion of de- Faculty of the School of Theology mocracy.

and an address by the President of Chaplain Couve paid noble tribute the University, Dr. J. Stanley Durkee to the spiritual and material aid of America.

The closing addresses were by Dr. Emmett J. Scott and Chalain Couve. Mr. Scott spoke on the topic, "The part of the Church in Reconstruction." Chaplain Couve took topic from three questions which Americans usually ask him, namely, "What do the French think of the League of Nations?" "How do the French feel towards America?" "What is the French religious situation?" Speak- in an informal way, he shattered many of our former beliefs regarding these topics. Chaplain Couve dis- credited the American newspaper re- ports concerning the French dissent to President Wilson's idea of a league of nations. He said that if there is ny nervousness and sensitiveness on the part of his people, this is because they will have the eighty million Ger- mans for neighbors, while the Ameri- can and English will be removed from any direct contact with these people.

Any movement which will lead to lib-

## WHITE P. E. BISHOP CHOSEN FOR LIBERIA

(Special to The New York Am) Detroit, Mich. — The House of Bishops, in session on Saturday, October 18, refused to elect a Negro bishop to Liberia as a successor to the late Bishop Samuel D. Ferguson, but over the protests and pleas of the two Negro suffragans, Bishop Delany of the diocese of South Carolina and Bishop Demby of the diocese of Arkansas, elected, on the second ballot, the Rev. Walter Henry Overs of Bradford, Pa., a white clergy- man, as bishop to the African republic. When the resolution providing for the election of a bishop to Liberia was read, it provided specifically for the elec- tion of a white man, but Bishops Delany and Demby protested so strongly it was decided to leave the matter to a ballot. It has been announced that the House of Bishops intend to elect a Negro suffra- gan as Bishop Overs' assistant. The suffragan will probably be a native of Liberia.

A Negro, the Rev. Samuel W. Grice of Petersburg, Va., was elected Bishop of Haiti. Since the death of Bishop Holly the Haitian work has been under the Bishop of Porto Rico, but it is now set apart as a separate missionary dis- trict. The lack of direct transportation between Porto Rico and Haiti, and the best interest of the church in Haiti, constitute a reason for the change, as an- nounced by the convention. Bishop Grice will be the only Negro bishop with a vote in the House of Bishops.

## TIME LIMIT HAS LIVED ITS DAY

## Says Connectional Council--Best Interest Of Church Demands Its Removal--Recomends Increase In Salaries.

(Reported by Dr. A. L. Gaines, of Baltimore, Md.)

The Annual Session of the Connectional Council of the A. M. E. Church was held at Tampa, Fla., February 13 and 14. It is to be remembered that several years ago a number of visit- ors from all parts of the country, at- tracted by the Mid-Winter Session of the Bishops' Council, formed the Connectional Council. The purpose of this organization was to take ad- vantage of the opportunity and dis-

cuss questions of moment concerning matters of interest to the Connection. Perhaps no session of the Council has been so important and dignified as the one just closed. Its importance was due to the systematic methods worked out, the broad scope of the work and the dignity attained by the fact that a special message was sent to the Connectional Council from the Bishops' Council. Bishop Connor was the special messenger sent from the Bishops' Council to notify the Con- nectional Council that the Bishops had reaffirmed their desire to have the Connection participate in the Ter-Centenary celebration. The co-



operation of the Connectional Council was asked in the effort to raise for the Connection, \$300,000.

The officers of the Connectional Council are Rev. M. W. Mance, President; Rev. W. H. Mixon, Vice-president; Rev. V. M. Townsend, Treasurer; Rev. J. A. Lindsay, Secretary; Revs. J. C. Beckett and J. E. Jackson, Assistant Secretaries; Rev. J. W. Hair, Recording Secretary; Rev. R. H. Bumry, Historian; Rev. J. I. Lowe, Chaplain; Rev. H. Y. Arnett, Chairman of Disbursing Committee, and Rev. A. L. Gaines, Official Reporter.

Incidentally we might remark that the above officers who had served during the past year were re-elected for the ensuing year. Dr. Mance, the President, opened the session of the Connectional Council with an address which was full of thought and set the keynote for the work of the Council. On motion it was argued that a special committee should be appointed to bring in a plan of procedure for the work of the Council. This committee recommended that the President should appoint committees on the following subjects: State of the Church, State of the Country, Church Publications, Episcopal Needs, Church Schools, Young African Methodism, Organic Union, Declaration of Principles and Race Adjustment. In keeping with the

above, the President announced the following committees:

Episcopal Needs—H. H. Mixon, R. J. Williams, John Harmon, D. H. Harmon, D. H. Butler, L. B. Kincheon.

Publications—J. I. Lowe, M. F. Sydes, C. A. Wingfield, J. E. Starks, A. J. Wilson.

Church Schools—W. A. Fountain, J. A. Gregg, H. P. Anderson, J. W. Hair, M. W. Thornton.

Organic Union—W. H. H. Butler, W. P. Pope, R. C. Ransom, W. J. Oliver, D. M. Baxter, S. S. Morris.

Ministerial Support—N. B. Anderson, C. M. Tanner, R. H. Bumry, O. E. Jones, J. C. Caldwell, R. V. Branch, D. A. Parren, J. E. Brown, L. G. Duncan, C. W. Abington, R. L. Downes, R. C. Holbrook.

State of the Country—R. R. Wright, Jr., A. H. Hill, C. E. Stewart, W. T. Vernon, Dr. F. P. Lytes.

Needs of Young African Methodism—H. N. Newsome, J. C. Beckett, W. N. Harris, T. R. C. Derden, W. D. Johnson.

Race Adjustment—J. R. Hawkins, W. T. Vernon, C. H. Steppeau, A. F. Alston, W. S. Scarborough.

Roosevelt Memorial—W. H. Mixon, J. C. Beckett, P. W. Walls, A. L. Gaines, H. Y. Arnett, J. W. Rankin, W. S. Scarborough, R. R. Wright, Jr., G. W. Allen, W. D. Johnson, John Harmon, E. H. Hunter, R. C. Ransom, J. J. Lowe.

On the second day of the Connectional Council the various committees came forward in well prepared written reports. The Committee on Ministerial Support as amended and

adopted, put the Connectional Council on record as in favor of the following: That changes be made in salaries as follows: Bishops, \$3000 per annum; General Officers, \$1600; Presiding Elders, \$1350; Single Pastors, \$400; Married Pastors, \$800. That a movement be inaugurated to raise an endowment fund of one million dollars, the income of which is to be used for the conference beneficiaries, including superannuated preachers, widows and orphans of ministers and ministers who do not receive their disciplinary allowances; that as a means of building up this endowment fund eight per cent. of the total Dollar Money and one-half of that part of the Children's Day Money which now goes to the Sunday School Union be set aside.

The Committee on Publication submitted its report which report commended the editors of our Church papers for their efficiency. The committee called attention to a seeming

*Incomplete*

#### EDITORIALS.

#### TRI-COUNCIL OF BISHOPS.

The Tri-Council of Federated Bishops of the A. M. E., A. M. E. Zion and C. M. E. Churches which met at Louisville, Ky., Feb. 15, 16, 17, 1918 in their third session with dates of 1910, Washington, D. C.; 1912, Mobile Ala.; 1918 Louisville, Ky., present a personnel which furnishes an interesting study. Although equals in official and intellectual status and dignity of bearing there is a distinctive difference in their appearance owing to peculiar denominational environments. They are the leaders in the thought and progress of independent Negro Methodism as well as highest type of race representation. The council of Bishops by reason of their high and Holy office and commanding position inspire highest veneration even from executives who are called upon to welcome or address them. The Bishops appear to realize the gravity of their position before the church and public and the tremendous responsibilities connected with the object of their meeting. The eyes of nearly two millions of an expectant constituency are trained upon them and the religious well-being of twelve millions of people, is entrusted to their care and guidance. In the unification of Negro Methodism as proposed by them, they must speak for God, the Christian religion, the Church and the Race. This they have done in a way that will incite universal attention and the fruition of their Godly judgment awaits development. So distinguished a body of Christian leaders wield incalculable influence and control in the religious thought and life of a people and the church directly interested and claim the attention of the Christian world. Underlying all incentive and progress of the American Negro is his church whether it be religious, moral, domestic, educational, constructiveness or other acquisitions and even now his church is the principal agency for advancing him to the full development of a more reliable race factor and well rounded citizen. While it is known that the judgment of the Tri-Council of Bishops in their effort to secure the organic union of the three Methodist bodies is not infallible, they are supposed to be divinely guided. As in all good and true leadership the churches concerned have a peculiar pride and confidence in the

#### NEW YORK CITY POST OCTOBER 28, 1919 NEGRO WORK DISCUSSED.

Congregationalists Hear Many Addresses at Convention.

GRAND RAPIDS, Mich., October 28.—The report of Treasurer Irving C. Gaylord was practically the only business before the National Council of the Congregational Church in convention here to-day, both morning and afternoon sessions being devoted chiefly to addresses.

Three of the speeches, dealt with church work among negroes. Rev. Nehemiah Boynton of Brooklyn, a former moderator of the council, spoke on "The Race Problem Under Democracy"; Rev. Irving Maurer, Columbus, O., discussed "American Christianity and the Negro," and Rev. Harold M. Kingsley's address was on "After the War Problems as the Negro Views Them."

Rev. Doremus Scudder, formerly missionary to Japan and recently returned from Siberia, told the delegates of the needs of mission-

judgment of their Bishops and are willing to follow their guidance with the assistance of their co-helpers in the Commissioners appointed in what appears to be a sincere desire to further the Kingdom of God on earth and to unify Christian units and render more effective, the work of the church. The gravitation of like bodies of Christians in the world are toward each other so much so that great hope is entertained that the present movement is destined to reach a happy consummation. The Commission appointed by the Federated Board of Bishops on organic union was an important step and the manner and spirit in which it was done indicated more than was involved in similar action heretofore. The Commission consisted of three Bishops, three Elders and three Laymen from the respective bodies and constitute an aggregation that could not have been better selected, they are men of intelligence, high Christian culture and ability who are capable of looking into and adjusting the most intricate questions that must confront them in their deliberations. It was thought by some that a Commission of five from each of the respective denominations should have been appointed, but a less cumbersome Commission can accomplish as much and with less expense. The Commission is to meet in Birmingham, Ala., first week in April, at which time plans will be formulated and presented to the respective general conferences for their ratification. The unquestioned competency of the Commission to work out the details and remove any obstructions to the proposed union will enable them to present their work to the General Conference of the C. M. E. Church at Chicago, Ill., in May, 1918.

The Rev. H. H. Dunn was elected assistant secretary of the National Council of Congregational Churches of the United States which met at Grand Rapids, Mich. This is the first time that the office has been held by a colored man. The Council has seven national societies and represents 6,000 churches and a constituency of 1,500,000 members. The Council passed a resolution requesting Congress to pass a federal law condemning lynching.



# Church - 1919.

NEW YORK CITY WATCHMAN-EXAMINER

MAY 8, 1919

## OFFICIAL DIRECTORY

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Rev. J. Harvey Anderson, D. D. Ph. D., Editor of The Star of Zion Box 117, Charlotte N. C.—82 Clinton St., Paterson N. J.; Rev. C. C. Alleyne, A M, Editor of The A. M. E. Zion Quarterly Review, 87 Winyah Avenue, New Rochelle, N. Y.; Rev. J. Francis Lee, A M S. T. D., Editor of the Sunday School Literature, Box 552, Charlotte, N. C.; Rev. J. W. Wood D. D., Editor of The Missionary Seer 1231 Cornell Ave., Indianapolis, Ind. or 420 South 11th St., Philadelphia Pa. Prof. J. W. Eichelberger, A. M. Editor of The Sunday School Bulletin, Warren, Ark.

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## OFFICIAL DIRECTORY OF The WOMAN'S HOME & FOREIGN MISSIONARY SOCIETY.

Mrs. Florence Randolph, President, 103 Astor St., Jersey City, N. J.; Mrs. Mary E. Washington

## WHEN CONFERENCES MEET —1919.

First Episcopal District, Bishop A. Walters, (deceased) —New York, at Fleet St., Brooklyn, N. Y. June, 1919—Bishop J. S. Caldwell New England at Waterbury Conn May 7, 1919—Bishop W. L. Lee Central N. Carolina at Nov. 26, 1919—Bishop L. W. Kyles; African Mission Confer. ences, (by appointment of the Bishop)—Bishop G. C. Clement. Second Episcopal District: Bishop G. W. Clinton, (Senior Bishop)—New Jersey, at Peoples Metropolitan Church Philadelphia, Pa. May 7th, 1919 East Tenn. and Virginia at Blue Ridge at Western North Carolina at Third Episcopal District: Bishop J. W. Alstork—Alabama at Talladega, Ala., Nov 5, 1919; South East Ala. at Thurman Chapel, Montgomery, Ala. Nov. 12 1919 North Alabama at Tuscaloosa, Ala. Nov. 19, 1919; Cahaba at Spring Hill (near Prattville, Ala. Nov. 23, 1919; South Ala. at Battles Warf, Ala., Dec. 3, 1919; Demarara, (S. A.) (appointment of Bishop.)

## Fourth Episcopal District

—Bishop J. S. Caldwell Philadel. phia and Balto. at Harrisburg,

Pa., May 21, 1919; Allegheny, at Pittsburg Pa. Oct. 1 1919; Ohio, Youngstown Ohio, Oct. 8, 1919; West Alabama, at Pasacogoula, Miss., Dec. 3, 1919. Fifth Episcopal District: Bishop G. L. Blackwell, Michi. an, at Chicago Ill., June 11, 1919 Western New York, at Elmira N. Y. June 18 1919. Albemarle at Hertfrod N. C., Nov 12, 1919. West Central N. Carolina at Rock ingham, N. C. Nov. 19, 1919; Vir. ginia at Richmond, Va. Nov. 26 1919.

## Sixth Episcopal District:

Bishop A. J. Warner,— North Carolina at Kinston N. C. Nov. 26 1919 Cape Fear N. C. Nov. 18 1919 at Florida at Oct. 22, 1919; Souh Florida at Fla. Oct. 29 1919.

## Seventh Episcopal District:

Bishop L. W. Kyles Missouri at, June 4, 1919; Indiana, at June 11, 1919; California, at Sept 10 1919; Oregon-Washington at Sept. 17 1919; North Arkansas at Nov. 19 1919; Cen tral N. Carolina at Nov. 26, 1919.

## Eighth Episcopal District:

Bishop R. B. Bruce, Georgia, at Atlanta, Ga., Nov. 5, 1919; South Ga. at Augusta Ga. Nov 12, 1919 Palmetto at Spartanburg S C. Nov. 19 1919; South Carolina at Lancaster S. C. Nov. 16 1919.

## Ninth Episcopal District:

Bishop W L. Lee—Texas at Wel born, Tex., Oct. 1919 Louisiana at New Orleans, La. Oct. 1919 North Louisiana at Tralake Miss. Nov. 1919; South Miss.; at Meridian Miss. Nov. 1919 Central Alabama at Montgomery Ala., Nov. 1919.

## Tenth Episcopal District:

Kentucky, at Lebanon, Ky., Sept 24, 1919; West Kentucky at Hen. derson Ky. Oct. 8, 1919; Ten. nessee at St. Elmo, Tenn., Oct. 15 1919. Oklahoma, at Lima Okla., Oct. 1919; West Tenn. and Miss. at Nov. 26. 1919

## COLORED PRESBYTERY IN ANNUAL MEETING

CHATTANOOGA, Tenn. May 16.—The forty-fifth general assembly of the Colored Cumberland Presbyterian church opened here today with delegates from many sections of the country. The opening session was devoted to reports of work in education and missionary fields. The opening sermon was preached by Moderator G. G. Grinter. The sessions will continue through Sunday.

WILMINGTON DEL. JOURNAL MAY 27, 1919

## FAVOR UNION OF NEGRO CHURCHES

The spirit of uniting among church bodies culminated at the 107th session of the A. U. M. P. Conference which is now being held at Norristown, Pa., in a resolution being adopted to unite the A. U. M. P. Church and the Afro-Christian Church in one body, and it was also decided to call a convention on July 30 to make definite arrangements for the union. The Rev. J. H. Bell, of No. 817 French street, Wilmington, is president, and the Rev. Geo. C. Coleman, of Merchantville, N. J., is secretary. Rev. S. W. Chippey, Norristown, Pa., is treasurer.

All-day services were held by the Conference on Sunday.

## RACE PLAN APPOINTED ARCH DEACON

By Associated Negro Press Louisville, Ky., May 26.—Rev. Le Roy Ferguson, of the Protestant Episcopal church, a Y. M. C. A. worker overseas during the war, and for a number of years rector of the city church of Our Merciful Savior, this city, has been appointed to arch deacon, and assigned to work in this diocese.

It is announced that out of the funds to be raised by the Salvation Army drive some two hundred thousand dollars are to be devoted to the erection of a building in South Philadelphia. "Exclusively for colored people." So even the Salvation Army, broad as is its humanity, has got to fence off the colored brethren.



# THE NEGRO AT THE CENTENARY

## CELEBRATION

*The Christian Advocate*

All things considered the Negro got a square deal at the Methodist Centenary celebration held at Columbus, Ohio June 20 to July 13. There was little of which to complain. There is a great deal to praise. In nearly all of the situations where the Negro should naturally appear he did appear not in a condescending relation but in a representative and self-respecting relation. He was a participant in the parades, and in the life plays and was in evidence on nearly every platform, and when it came to singing the Negro quartets were the most popular musical aggregations of the Centenary. There was little discrimination in the restaurants and practically none otherwise as far as the celebration grounds were concerned. And this speaks well for the tolerant spirit of the South, for be it remembered that the Methodist Episcopal Church, South was an equal participant and promoter of the Methodist Centenary Celebration. One of the pastors, the Rev. John Cook of the Hawthorne Street Church Columbus, Ohio, represented John Stewart in the presentation of the great pageant "The Wayfarer" although "John Stewart" came in with the roll call of impersonations of such distinguished representatives as John Wesley, John Wycliffe, Martin Luther, George Washington and Abraham Lincoln, John Stewart on every occasion received a full measure of applause. On Americanization Day when the representatives of the various groups in American life paid tribute to Columbia and laid wreaths at her feet, Lieutenant York, the chosen representative of the colored people, as he mounted the steps of the pedestal on which Columbia stood to place his wreath at her feet, received perhaps the largest and most enthusiastic applause of all the representatives on that particular occasion. Colored Boy Scouts were found in the Boy Scout and boylike there were no differences. They marched side by side and played with each other as children will do and there were none to molest or protest. The Negro had access of course, to every exhibit, to the programs without the slightest discrimination and when it came to the platform speaking our representatives were in evidence, we could say practically all the time. They addressed large audiences in the grand stand in the big tent, on the lawns, in the

Coliseum as well as in the smaller halls. When it came to service at the restaurants and refreshment places we heard of but one place that discriminated against Negroes and this was done in a polite manner, if discrimination can be done in a polite manner. But all the other places were wide open. There were several concessions granted to colored people, one being to a very large caterer of Columbus. This concession was to have been in fact "a colored eating place" but the energetic and resourceful manager of this restaurant actually furnished "home cooking". There were no signs to indicate any intention on the part of any one to segregate the colored people, but this restaurant was the place to eat and it was more monopolized by white people than by colored people. It was a self-service cafeteria and it was interesting to see the long line absolutely intermixed without the slightest discrimination and everybody was perfectly happy. It is said that some of our southern white friends could not possibly resist the coaxing, appetizing dishes that this caterer had put up and incidently this restaurant became a place for contact of the two races that made each less fearful of the other and both more respectful of each other.

The only point of criticism in the Centenary Celebration was the set up of African exhibits in using white men and women and white boys and girls in the demonstrations in the African Kraals and villages. It was an incongruous and inconsistent sight to see white faces in the Kraal and villages and to have them appear in the parades bearing ivory on their heads in the long caravan as was the case on Africa Day and other occasions. But this criticism loses something of its point when we were told that colored men and women and colored boys and girls could not be gotten for this demonstration in the African Building and that colored men and women and colored boys and girls refused to dress as Africans and to play parts required of them. Now how insistent and how explicit the promoters were in securing colored men and women and colored boys and girls for these positions we do not know. We rather suspect with the right approach that little trouble would have been experienced in securing persons to take off parts showing the life of our people in the African building, but this we do know that the Negro is all too sensitive

in putting on a demonstration of his primitive life. We know there are times when Negroes can not be gotten to sing plantation melodies. We suppose it is perfectly natural for people to get away from primitive state and crude life which typify the days of subjection, slavery and oppression but with all due allowance made, it has been exceedingly difficult to get cultured and dignified people to pull off stunts representing the primitive and crude life of their race. Here is a point of sensitiveness that must be smoothed out and overcome.

But there is another side, the white people of this country make everything white and pleasant and everything black unpleasant and disagreeable. We have not sought in an adequate and legitimate way to develop anything like racial contentment. We have magnified everything that was white and we have minimized everything which has been distinctly Negro so that black and white people alike seek to discredit the things which are the products of the blacks. Here lies a phase of inter-racial contact that is worthy of serious study and demands immediate correction in the interest of self-respect and good-will of both.

The Negro made a fine impression on the Methodist people at the Centenary Celebration at Columbus. It was really wonderful to note the interest our people manifested in the Celebration and how they came from all parts of the country, loyal as they were to everything that the church put on. They came to Columbus and furnished their full quota of the visitors. Their church was putting on a big celebration and the Negroes in all parts of the country felt they were duty bound to be on hand and they were there and all were mighty glad to have them there.

## NEGROES CONVE

## AT BESSEMER TODAY

(Special)—At 10 o'clock this morning the fourteenth annual session of the Sunday School congress (colored) will be called to order in the high school at Bessemer. The Sunday school forces of the United States will be gathered together to do practical Sunday school work for five days. The officers of the Sunday School congress consist of R. H. Boyd, director; C. H. Clark, chairman; J. P. Robinson, vice chairman; D. J. Hull, arbiter; Henry A. Boyd, secretary of the congress; H. B. P. Johnson, official chorister; J. A. Sharp, superintendent of teacher training; Mrs. Eleanora A. Bolton, assistant secretary. The first order of the day will be the general sessions of the congress. These will be followed by the departmental meetings.

The following are the conductors who were announced by the secretary last week:

E. D. Hubbard, H. M. Williams, R. M. Reddick, J. W. Welch, Mrs. L. B. Fouse, Miss N. H. King, Mrs. M. A. B. Fuller, E. E. Cunningham, G. P. Baker, John H. Frank, J. Gordon McPherson, H. W. Russell, S. H. Johnson, William Crudup, S. R. Prince, L. Drane, C. J. W. Boyd, Miss Ada F. Morgan, William Hicks, L. R. W. Johnson, W. H. Crawford, S. S. Jones and Henry A. Boyd. It was stated by the Rev. Mr. Boyd that some of the conductors would not be able to reach the city, but that their places would be filled by temporary appointments for the present session.

## Missionary Centenary Drive

*The Chattanooga*

Colored members of the Methodist Episcopal church in the South are carrying on their part of the Missionary Centenary drive for \$105,000,000 with such enthusiasm and success that they are expected to exceed their quota by a good margin. This is contained in a dispatch from the southern division headquarters, at Chattanooga, Tennessee.

"The Negroes of the south are playing their part in rebuilding the world magnificently," says H. C. Wilson, national southern representative of the Methodist church. "From all over the southern states, Virginia to Texas, come reports of the most encouraging nature from our colored members. I believe they are going forward with the Centenary as rapidly as it can be done."

The quota for the three Areas, Chattanooga, Atlanta and New Orleans, is approximately \$4,000,000—enormous when compared to the sums of money raised by the Methodist church in the same territory during previous years. But it is being raised.

The Chattanooga area Centenary organization has set out to raise its quota by Easter Sunday, although the real financial drive does not begin until May 18, lasting until May 25. The New Orleans and Atlanta areas are confident of raising their quotas easily, also.

The Methodist "Stewardship" drive by which the church expects to enroll a million tithers, is just being completed. From now on special efforts will be made to secure large subscriptions. It is planned to have one-half the area quotas in hand by this method before starting the intensive financial drive.

As an example of the way the colored Methodists are carrying on the Centenary, the case of a church in Hattiesburg, Mississippi is cited. A Centenary meeting was held there recently, H. C. Wilson being the chief speaker. After the address more than \$4,000 was raised by voluntary subscription. Churches all over the south are responding just as generously.



Church - 1919.

# NEGRO WANTS EQUALITY IN WORK, WAGES

The Rev. H. H. Proctor of Atlanta Relates Progress of the Colored Race

IS NOT A SOCIAL BEGGAR  
Tells Church Delegates Southern Solution Up to Men

of the North

Grand Rapids, Mich. News

KING REPORTS ON MISSIONS

10/22/19

Michigan Churches to Raise \$200,000 Toward Five Million Pilgrim Preachers Fund

The council voted today to move the council offices from Boston to New York. They went beyond the request embodied in the report of the executive committee, and voted to pay all expenses of delegates.

The council assessment has been raised from 4 cents per member to 5 cents per member on the total membership of all Congregational churches.

"Waving aside the bugaboo of social equality, falsely so-called, the negro wants, chiefly, equality of opportunity in work and wages, wholesome surroundings for his home, educational facilities for his children, protection from mob violence and franchise," said the Rev. H. H. Proctor of Atlanta in addressing the Wednesday noon meeting of the Congregational national council in Powers theater on the subject, "The New Negro in the New Era." The Rev. Mr. Proctor is pastor of a large institutional colored church in Atlanta. He said in part:

"The world is in a state of unrest. Contrary to some, I do not regard this a bad omen. It had to be turned upside down to be straightened out. We are getting a new world. Christian democracy is coming.

"Woman is coming into her own. The working man has come into the just fruits of his labors. The negro people, too, are claiming their own. The negro is not a social beggar, and does not want to associate with anyone that does not want to associate

with him. But he refuses to be deceived under the confusion of private preferences with public school facilities.

## Southern Reconstruction.

"I am happy to report progress in these things in the southern situation, although there is yet very much land to be possessed. There have been three attempts at reconstruction in the south. The first was by the black man alone at the close of the war; the second was by the white man alone 27 years ago; but now the third, in which black and white are in mutual co-operation. Under this third way there is new hope, if the movement is properly nurtured.

"As never before the proper solution of the southern situation is up to the men of the north. Common sacrifices of war have blotted out sectional lines, and the south is increasingly sensitive to the opinion of the north. Your responsibility is therefore correspondingly greater.

## Negro's Debt to the North.

"The negro owes an unpayable debt to the north for his emancipation and education. You have ever stood for a square deal for the black man. In this hour of his crisis he asks you to stand by your original ideals.

"Treat the negro in your midst not as a problem, but as a citizen, and he will justify your faith. The Congregational people can make a great contribution to this situation by putting great institutional churches in the northern centers to function in the total life for this people, especially for those lately come from the south. I am going from Atlanta to Greater New York to lead in a work of this type.

## Negro Loyal to American Ideals

"The negro American and the American nation are each facing the greatest crisis in their history. In every crisis of the American nation from Bunker Hill to Argonne the negro has shown his enthusiastic loyalty to this country.

"In the coming crisis between the forces of law and order in this land and the forces that would destroy the pillars of this commonwealth you may depend upon the black man to maintain his unbroken record of loyalty to American ideals. Voices ring from Flanders field, where black and white lie side by side, sleeping under the Stars and Stripes, bid you stand by him who has not only stood by you in every crisis but will stand by you until the stars themselves grow cold and the leaves of the judgment book unfold."

## Mission Commission Report.

The commission on missions, of which the new moderator, President Henry C. King of Oberlin college, is chairman, presented a biennial report including a proposal for the adoption of the following declaration of purposes:

"The national council of the Congregational church of the United States, assembled at Grand Rapids, Michigan, Oct. 21-29, 1919, after review of the unprecedented obligations laid upon the church of Christ by present world conditions, places on record its profound conviction of a new idea of service and a broader range of effort for establishing the kingdom of God.

## World Asks Deliverance.

"A broken and troubled world calls

to us for deliverance. Our nation, laden with responsibilities of high leadership, must look to the church of Christ for guidance and moral power. The groping millions of pagan lands are ready for the message of the risen Christ. In the face of the opportunity and obligations of the new day we must rise to a new devotion or stand condemned at the bar of our own conscience and before the throne of the Infinite Righteousness.

"The council, therefore, sends out to all the churches of our order its message of fraternal greeting and asks them to throw themselves with unstinted energy into the enriching and strengthening of the work they are doing in their several communities, and into the forms of united effort which shall be proposed by their representatives designated at this meeting.

## November Prayer Month.

"As an immediate and fruitful step toward such far reaching plans, it is urged that in all the churches the month of November be devoted to prayer, to the consideration of our world responsibilities and to the principles of stewardship which underlie all Christian service. Following this on Dec. 7, let us seek to enlist every member of our churches in a gift representing such devotion and sacrifice as are demanded by the needs of the world and the compulsion of our Christian faith."

## Pay Debt to Pilgrim Preachers.

Michigan Congregational churches, 291 in number, have joined forces in the Pilgrim memorial fund campaign, which has developed successfully in a number of states. The fund, which takes its name from the founders of American Congregationalism, is being raised to make possible the development of a complete annuity system for ministers of that faith. A total endowment of \$5,000,000 is to be raised in the nation, and the Michigan Congregational churches through the conference executive committee, have accepted their quota of \$200,000, and expect to follow the example of other states and "go over the top."

Plans for annuities for aged ministers and their dependents have been developed under the guidance of expert insurance statisticians, and the system developed has been hailed as an ideal one by leading authorities on old age pensions. The system provides for annuities from the age of 65, and will lift the burden of care from the shoulders of the ministers of the Congregational faith and free the laymen from that sense of shame which comes inevitably when he considers what is asked of his pastor, and what is given in return. The ministers themselves will help by the payment of premiums varying according to salary and age, but they cannot do it alone. The Pilgrim memorial fund, in effect, will add so much to the premiums of every minister and will make possible pensions or "deferred wages," if you please, at retirement, equal to one-half the average salaries received.

## Church's Obligation.

The Congregational churches of America are beginning to realize that they owe their servants more than a living wage and an uncertain future. Through the creation of the fund they hope to assure their pastors comfort

and peace of mind and to "break the silent strike" on among young men against entering the ministry at the present wage and the everpresent dread of an old age of poverty.

The Michigan commission of the Pilgrim memorial fund has planned for some weeks of intensive campaigning, and by the close of the year every Congregationalist in the state will have had the opportunity of paying part of his debt to his pastor.

## The Michigan Commission.

The executive committee of the Michigan commission is composed of these laymen and clergymen:

R. R. Moore, St. Clair, chairman; F. E. Bogart, Detroit; C. J. Chandler, Detroit; the Rev. C. B. Emerson, Detroit; C. W. Wagner, Ann Arbor; Robert Davey, Jackson; the Rev. B. G. Mattson, Owosso; D. R. Wilson, Pontiac; the Rev. W. S. Steensma, St. Clair, secretary.

## Ministers' Annuity Report

The present value of the old age annuity for Congregational ministers is \$200, according to the report of the annuity fund. Present annuitants, 16 in number, of whom 10 are widows, will participate in the increased value of their certificates until they have reached their full value of \$500 a year for the ministers who have served 30 years or more.

The report of the Congregational board of ministerial relief was presented by the secretary, the Rev. William A. Rice. Congregational churches meet their obligations to their ministers:

First—Through state relief organizations, of which there are 14. These are the first societies organized by the denomination for this purpose. One of them, New Hampshire, has been established for more than 100 years. These 14 societies are located in the six New England states, in Michigan, Illinois, Wisconsin, Minnesota, South Dakota, Iowa and two in California, one in each conference. These societies have been, and are now doing most excellent work. They have endowments of about \$460,000, and in 1918 received from all sources over \$96,000—about half of which was for their endowment funds. They aided 225 families to the amount of nearly \$40,000. They received under the apportionment about \$22,000, and their additional receipts were from individuals and income.

Second—Through the Congregational board of ministerial relief, the national organization. The work of this board had its beginning in 1886, though its present corporate name was not adopted until 1907.

It promotes the endeavor of the denomination to meet in some just and honorable way its obligation to care for its aged ministers and ministers' widows. It works in co-operation with the existing state societies, rejoicing in their success and desiring in every way to aid and in no way to hinder their efforts.

## Other Speakers.

The Rev. Jay T. Stocking, pastor of the Union Congregational church of Upper Montclair, N. J., and a member of the commission on missions, addressed the council Wednesday on "Our Program for the Years Just Before Us."

The Rev. H. F. Swartz, secretary of the Pilgrim memorial fund, addressed

the council on the subject, "In the Thick of Things."

## Liverpool Minister Speaks.

The Rev. A. Penry Evans of Liverpool, official delegate of the English Congregational union, delivered an address of greeting before the Congregational national council Tuesday morning. He is pastor of Great George Street Congregational church in Liverpool.

Professor Graham Taylor conducted a short service and offered a prayer of thanksgiving in memory of the late Rev. Washington Gladden. Professor Taylor is a widely known leader in many forms of social service.

## Executive Committee Report.

The Rev. Charles F. Carter, chairman of the executive committee, presented the committee's regular biennial report, which embodied the following recommendations:

That the churches be requested to contribute annually for the support of the national council office 4½ cents per capita, based on the gross membership, and in addition 1 cent per capita annually for the railway expenses of delegates to the biennial meetings of the council.

That all delegates elected by the conference and associations in states which have paid their full per capita for each year of the biennium be entitled to share in the travel fund thus created.

That in any state, which has not paid its entire per capita, participation in the fund shall be limited to delegates from associations which have paid in full.

## Sliding Scale for Expenses

That for the next council the amount available for this purpose be apportioned by the executive committee upon a sliding scale which shall so nearly as possible make the net railway cost the same to all delegates whether near or distant. Announcement of the fund available and the plan of its distribution to be made well in advance of the meeting.

That at the next meeting of the council the stipulation concerning participation in the travel fund shall be considered as met by any state which has made full payment on the 5½ per cent basis for the year 1920.

That the executive committee be instructed to submit to the next council on the basis of the experience of the initial years a plan for the distribution of the sum available for the ensuing biennium.

## Merriam Welcomes Delegates.

In his address of welcome Tuesday night the Rev. Charles W. Merriam referred to the protest that was raised when it was first proposed to give the council more power in denominational affairs. This protest is no longer heard. There is now a common feeling of ecclesiastical unity. "We are quite content," he said, "to receive your orders and obey your mandates."

"A most ominous spirit of unrest is abroad in our land," he declared, mentioning the Omaha riots and the recent demonstration against anti-Americanism in Grand Rapids. "Peace has need of valor as much as war had need of it. We would be thankful if the council could shed any light on the solution of our local troubles."

## President King Replies.

President Henry C. King of Oberlin



college, the newly elected moderator, responded to the welcome with the statement that America has taken up a world responsibility.

"We can no more lay it aside now than we could help going into it," he said. He named three great racial achievements which came out of the war: the conviction of the supremacy of the intangible values, co-operation, and a sense of sacrifice by millions of men on a scale never known before.

"Are we to be content now to sink back and forget that we did that thing?" he asked. "We've never done anything half so fine in all our history."

#### Retiring Moderator Day's Appeal.

The Rev. William Horace Day, retiring moderator, closed the session by making an appeal to the church for greater activity. He said that the industrial unrest of the world can be quelled only by the church.

"The church is the only organization," he said, "whose business is to develop motives of sacrifice and service. Only when impelled by these religious aspirations do we cease to be actuated by selfishness. Never were the resources of the church so abundant, never was her membership so large, and yet never was she so bitterly assailed for inefficiency and neglect."

#### HEARD AT CONVENTION

The Rev. John B. Toomay, pastor of the Bethel Congregational church at Ontario, Cal., while traveling from Los Angeles to Kansas City, took a Pullman car straw vote for next president of the United States. On the first ballot 5 votes were cast for President Wilson and 12 or 13 were scattered among various nominees, with Gen. Leonard Wood in the lead. On the second ballot 12 of these votes were cast for General Wood, giving him the preference by 7 votes.

W. W. Mills, a banker of Marietta, Ohio, and a delegate to the national council, chartered a car at his own expense for the accommodation of about 20 delegates from the southern and central portion of the state. The car arrived over the Michigan Central road at 1:45 p. m. Tuesday.

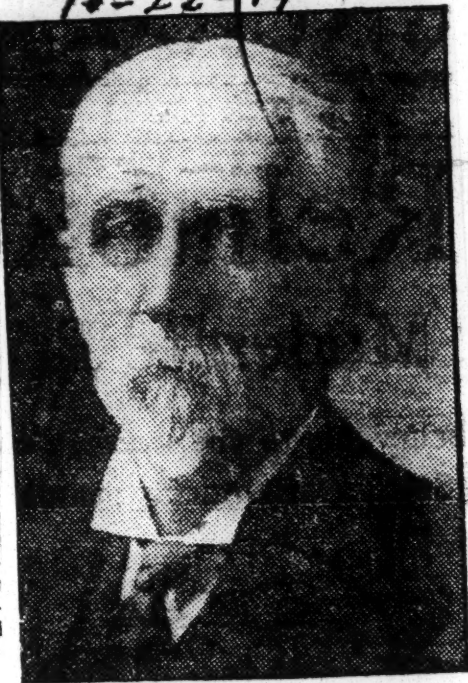
The Rev. Robert E. Brown of Waterbury, Conn., reports that the long journey from New England was enlivened by the formation on the train of an impromptu glee club which led in the singing of old college songs.

President Henry C. King of Oberlin college was first nominated for the office of moderator. The only other nominee was Dr. William E. Barton of the First Congregational church of Oak Park, Ill. Two hundred and seventy-two votes were cast on the first ballot, of which President King received 176 and Dr. Barton 95. One vote was cast for William E. Sweet of Denver. As only 137 votes were necessary for election, President King was elected. On a motion by Dr. Barton, seconded by T. C. McMillen of Chicago, the vote

## Will Give Address On Turkish Missions

*Grand Rapids Michigan News*

14-22-19



THE REV. JAMES L. BARTON

The Rev. Mr. Barton, secretary of the American board of commissioners for foreign missions and leader of the relief expedition, just returned from Armenia, will deliver an address at the annual meeting of the board tonight at 8 o'clock in the Park Congregational church. His subject is, "On the Threshold of the Second Century of Missionary Work in Turkey."

MINISTERS OF P. E. CHURCH WHO ASKED FOR EIGHT BISHOPS  
*The Appeal*  
14-26-19



Ministers of the Protestant Episcopal Churches all over the country met in Detroit, Michigan last week. Bishop Demby is seated in the centre of the second row, on his left is Rev. George Bragg and on the extreme right is Archbishop Russell. Rev. Jackson, a former Baltimorean is standing on the extreme left.



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#### Will Live Address

#### On Turkish Missions

Rev. James I. Barton

10-22-19



THE REV. JAMES I. BARTON

#### MINISTERS OF P. E. CHURCH WHO ASKED FOR EIGHT BISHOPS

*The Appo American 10-20-19*



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Church - 1919.

# FOURTEENTH ANNUAL SESSION OF THE SUNDAY SCHOOL CONGRESS

*The Nashville Globe*  
Sessions Held In Bessemer, Ala.  
NASHVILLE DELEGATION LEFT  
TUESDAY NIGHT

Bessemer, Ala., (Reciprocal News Service)—The Baptist Young People's Union forces occupied the attention of the Sunday School Congress forces at its session last night. Mr. Frank Marshall, of Tampa, Fla., Dr. L. Drane, of Chicago, Dr. S. B. Prince of Fort Worth, Texas, the leaders of this department had arranged a treat for the forces throughout the country. Friday morning is to witness a continuation of the reconstruction problems in the Bible at the Bible Conference hour. To the Bible Conference is to be added three subjects, viz., Baptist doctrine is Bible doctrine; Teaching NOT the doctrine of men for the doctrine of God, is teaching Baptist doctrine, and Question—What makes a TRUE Baptist? Give Scriptural answer. The general subject will be The Bible the Sunday school worker's hand book (and how to enjoy it.) A number of charts presented by Dr. L. R. V. Johnson will be used in the demonstration of this part of the work. At nine thirty o'clock the Home department will again be on, to be followed at ten thirty o'clock by the Teacher Training department. The general sessions will open at eleven o'clock, and Chairman Clark has already made a record for punctuality. There will be four subjects on which papers will be read this morning. "How the literature of the National Baptist Publishing Board is aiding in the development of character and racial ideals among our people;" "The Model B. Y. P. U. and how to build it;" "Why Sunday school pedagogy should be taught in our denominational schools;" and "The benefit to be derived from the National teacher training course," are four subjects to be discussed.

The Congress secretary had already over twenty-five acceptances for those fur papers. When they are read they will be discussed and then reproduced for those workers who are not in attendance. Tonight is supposed to be one of the biggest nights of the Congress. It will be the organized class night, the Metokas and Galedas being in charge. There is to be on literary talent sent down by the several schools throughout the United States.

Mrs. L. B. Fouse, of Lexington, Ky., and Miss N. E. King of Nashville, Tenn., represent the young women in preparing the program, while J. W. Welch of Ensley, Ala., and R. M. Reddick of Atlanta, Ga., represent the men in the preparation of the program.

## NATIONAL BAPTIST CONVENTION RECOGNIZED.

*The Richmond Planet*  
The Southern Baptist Convention (white) has officially announced through Secretary Dr. O. L. Hailey that that great organization has decided to erect the Theological Seminary as originally planned for the colored Baptists of the United States co-operating in so doing with the National Baptist Convention, incorporated.

He diplomatically states:

While we have found ourselves unable to co-operate with the National Baptist Convention (unincorporated) we are not in any way antagonistic to them in their work. We recognize their inalienable right, as Baptists to pursue such plans as they prefer. They must be allowed all the freedom we ask under the New Testament for ourselves, but the Southern Baptist Convention finds itself unable to co-operate with them along the lines they have adopted. We are unalterably committed to the doctrine of "Denominational Control" of all institutions and measures, which the denomination establishes and supports. Our people are unwilling to place the Lord's money in the hands of irresponsible men, who might do with it what it was not given for.

It seems to us that this is a clear-cut statement of the issues. It is spoken in a Christ like spirit and it should awaken a hearty response from one part of the colored Baptist world to the other. No impartial individual who witnessed the scenes at Nashville, Tenn., last December will doubt the wisdom of this course. We have a high personal regard for the

able divines, representing the interests of the National Baptist Publishing House, but their position is untenable and sooner or later the people will awaken to the fact that they cannot afford to accept the argument or the advice of the men, who are leading the movement to split the Baptists of color in this country.

## THE SOUTHERN BAPTIST CONVENTION WILL BUILD THE SEMINARY.

*Richmond Planet*  
Editor National Baptist Voice:  
June 21, 1919

Dear Brother Crenshaw—I shall have many occasions to address the brethren and sisters of the Nat. Baptist Convention. And as The Voice is the official organ, I should be glad if the editors of all the other papers would allow me to write to you, and they transfer such communications to their own columns. This is in no sense to be construed as ignoring or undervaluing their service. But for the present an effort to save time and labor at this end of the line. Later we can doubtless do better.

## THE THEOLOGICAL SEMINARY.

After delaying as long as we had any encouragement to hope that we as a commission might be of any service to all of the brethren in promoting harmony and reunion among the colored Baptists of the United States, the Southern Baptist Convention has directed the Commission On The Theological Seminary to proceed with the enterprise as at first contemplated. And they have chosen me for the important and delightful task of seeing that the seminary shall be built. I am planning to devote all my time and energy with whatever of talent I may have, and whatever help I may be able to enlist to this noble task.

I have notified our church, and am to be released July first for this great undertaking. We are to work in harmony and co-operation with the National Baptist Convention. I have so notified Dr. E. C. Morris, the president and he has furnished me with the names of the commission from your body.

## THE LOCATION.

In the Memphis Peace Agreement, it was agreed by all parties that the question of location should be reopened. This will be done when the two commissions shall meet, which will be as soon as satisfactory arrangements can be perfected. And due notice will be published. Brethren having any communication to present on the subject might send to me at 1808 Hickory Street, Dallas, Texas. I am

regarded as the secretary of the joint commission. And after full conference the meeting will be called.

## FRATERNAL RELATIONS.

While we have found ourselves unable to co-operate with the National Baptist Convention (Unincorporated) we are not to, in any way, antagonize them in their own work. We recognize their inalienable right, as Baptists, to pursue such plans as they prefer. They must be allowed all the freedom we ask, under the New Testament, for ourselves. But the Southern Baptist Convention finds it self unable to co-operate with them along the lines they have adopted. We are unalterably committed to the doctrine of "Denominational Control" of all institutions and measures which the denomination establishes and supports. Our people are unwilling to place the Lord's money in the hands of irresponsible men who might do with it what it was not given for.

But that must never be interpreted as unfriendly in the people who may not adopt our ideas. Baptists of all people have stood for the utmost freedom of the individual. We will not violate that now. But at the same time we shall not allow that such freedom entitles any one to trespass upon our rights. It is as much our duty to protect the rights of our own people as it is to defend the rights of others. We must always be brotherly. So while we are yet unable to get together, we will not forget to pray for each other. Ask all the people to pray for the success of this undertaking. Further announcements will be made as we get further along.

O. L. HAILEY.

## NEGRO BAPTISTS IN CONVENTION CONDEMN EVILS

ST LOUIS MO REPUBLIC  
JULY 18, 1919

Dr. S. A. Mosely of St. Louis  
Scores Dance Halls and  
Gambling.

## MANY STATES REPRESENTED

Des Moines Woman Praises  
Black Man as 100 Per  
Cent American.

The Western Baptist Convention (negro) assembled in the Calvary Baptist Church, 2625 Morgan street, yes-

terday, with delegates from many Western States in attendance. The president, Dr. S. A. Mosely of St. Louis, delivered the opening address, in which he took to task dance halls, parlor gambling and other evils, which, he said, confront this generation.

"We must throw around our children an arm of protection," he declared, "and teach them to devote their time to study, charging their 'think tanks' with good thoughts, for in the reconstruction the thinker alone will be recognized. We want men who can help to think this old world back to normal conditions, and, believe me, it's going to take thinking to do it."

## Warns Against Mistakes.

Dr. C. E. Morris, president of the National Convention, delivered an address to a crowded house last night, in which he cautioned the people to be careful of mistakes in this age of unrest. He said he believed with reconstruction would come law and order, and the proper protection of human life.

"I ask no special favor for my race," he said; "just protection and administration for all."

At the women's meeting, held prior to the convention proper, Mrs. Ida Frazier Bates of Des Moines, Ia., president, delivered the special address. She referred to the loyalty of the negro during the war, saying he knew but one flag, one nation and one language.

## Blacks All American.

"If there is a living soul in these United States of America," she said, "who is 100 per cent American, the black man is the one. The American women of color are as true to Old Glory as any other women."

At the close of her address 300 delegates stood and pledged their loyal support to church and country.

Among the leaders of the Negro Baptist Church of the United States who are attending the convention are: Dr. M. J. Burton, Topeka, Kas.; Dr. R. A. Greggs, secretary of the Educational Board, and Dr. L. K. Williams, pastor of the largest negro church in the world, having a membership of 10,000, located in Chicago.

## Negro Minister Is Honored at Danville Meet

SPRINGFIELD ILL. REGIS  
JULY 22, 1919

Rev. M. L. Porter, pastor of the Pleasant Grove Baptist church in Springfield, was elected president of the Woodrider Baptist Sunday school convention in Danville, it was announced here today. This state organization is considered as one of the most active bodies of uplift workers in Illinois and during the past twenty years there has been only three changes in the presidency.

Other honors for Springfield negroes this week come in the election of T. W. Warrick, a clerk in the state insurance department, as secretary of the endowment department of the international order of twelve for the jurisdiction of Illinois at the grand session of that body in Cairo, Ill.

At the grand meeting of the Knights and Daughters of Tabor in Cairo, F. L. Finney of Springfield was elected head of the grand organization. Sir Knight Finney is looked



upon as the founder of the order and his many friends are jubilant over his election

## Let's Lift This Mortgage

3-31-19  
THIS newspaper unhesitatingly recommends to its readers the campaign to raise \$13,000.00 to liquidate the indebtedness of Mt. Lebanon A. M. E. Zion Church in Elizabeth City. Mt. Lebanon is the biggest and best equipped Negro house of worship in northeastern North Carolina. With the possible exception of the State Normal School, it is the greatest moral and spiritual force among the Negroes of Elizabeth City and vicinity. The membership of Mt. Lebanon represents the highest and best type of Negro leadership in the community.

Mt. Lebanon has been cursed with bad leadership and after years of struggling finds its house of worship about to be sold under the hammer to satisfy a debt of \$13,000 which has been hanging over it for several years. White people in Elizabeth City have given enough to keep up the interest on this debt, to almost pay the principal. Recently the mortgagee, who lives in another state, told the trustees of Mt. Lebanon that he was tired of carrying their paper and he demanded immediate settlement. It was then that C. W. Brown, a Negro attorney of this city, a member of the church, stepped in and told the congregation that he would like to try a plan to raise the debt. Brown's plan is presented in a full page advertisement in this newspaper to-day.

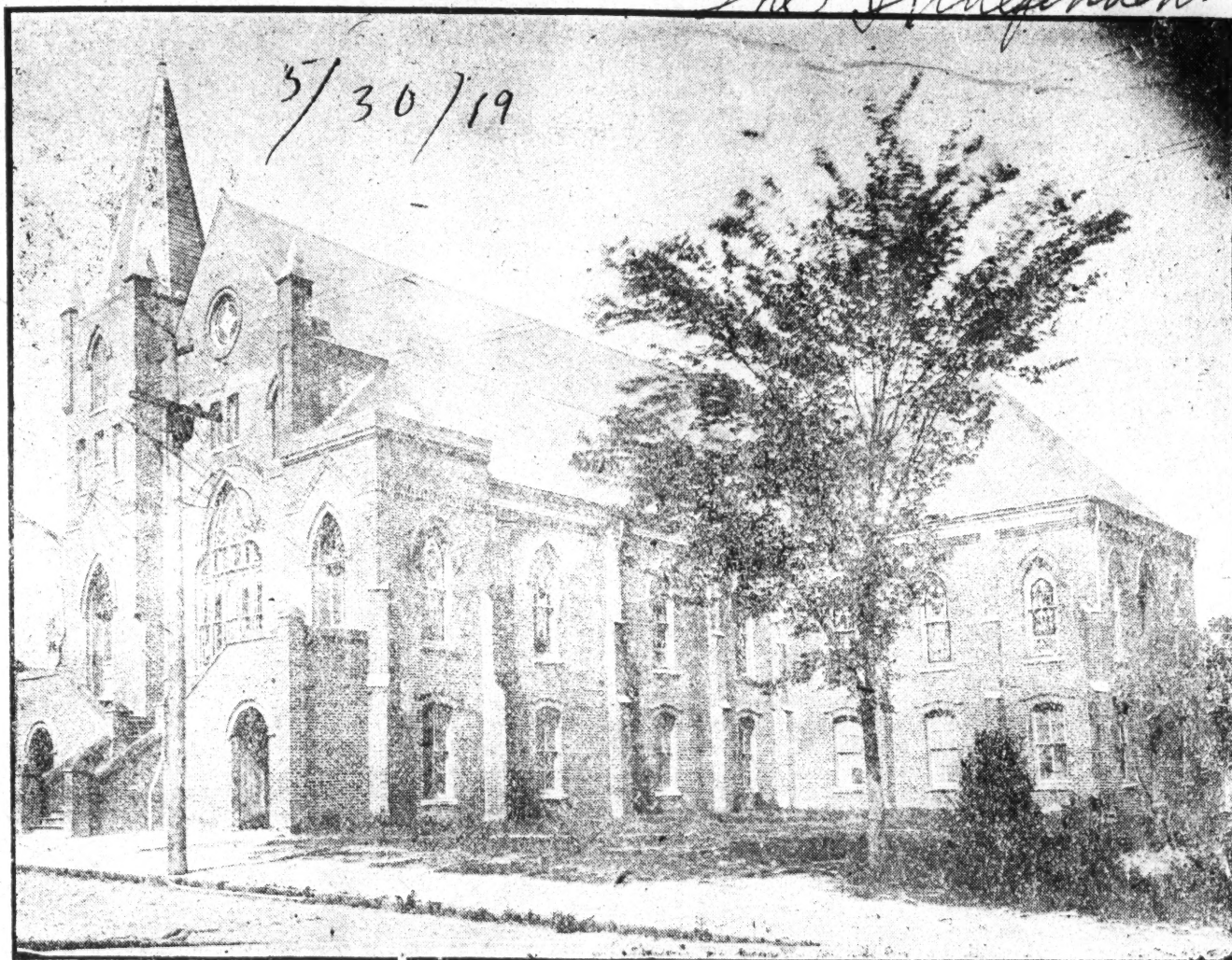
Brown's plan is business like and graft proof. W. G. Gaither, cashier of the First & Citizens National Bank has agreed to act as treasurer of the campaign. Subscribers send their notes direct to Mr. Gaither and Mr. Gaither takes up the mortgage when the \$13,000 has been subscribed. If the money isn't subscribed in full, every note is automatically invalidated. Not a cent of the money passes thru the church treasury and not a cent of it goes to C. W. Brown or to the expense of the campaign. The expense of the campaign is a matter between C. W. Brown and the church.

The White Methodist church in Elizabeth City recently subscribed more than \$40,000 for missionary work at home and abroad. Elizabeth City has given probably as much more to war work and foreign relief work in the past two years. And right here in our own city our own colored people are about to lose their biggest and most helpful church for lack of a paltry \$13,000.

White people can not afford to let the Negroes of Elizabeth City lose this church. The colored people may have been very foolish in attempting to build a church for which they could not pay; but the Negro is fundamentally religious and is inclined to strive for big things in his religious life. His religion makes him a good citizen; take religion away from him and the white people would have a real race problem on their hands. Let's get behind Mt. Lebanon and lift that mortgage. It's a good investment.

## Under the Hammer! Will You Help Save it?

The Independent



313819  
MT. LEBANON A. M. E. ZION CHURCH, the most imposing religious edifice ever erected by the colored people of this city is under the hammer, to be sold to satisfy a mortgage of \$13,000 held by a man in another state. The membership of Mt. Lebanon is asking the white people, regardless of their place of residence or religious denomination, to help them save their church. The white people probably will respond generously to the appeal. No one who believes in missions can turn it down. It is just as important to save a church at home as it is to build a church for black people in Africa or yellow people in China. The church at home is a community asset.



Church - 1919.

# LOUISVILLE IS HOST TO BIG NATIONAL RELIGIOUS MEET The Houston Well Represented

Special to The Informer.

Louisville, Ky.—The National Assembly of the Church of Living God, Incorporated, began their great meeting here Monday morning and will end next Wednesday, August 13. Delegates are in attendance from all parts of the country and very lively and interesting sessions are being held.

Dr. J. A. Edmondson, Athens, Texas, is moderator of the assembly; Dr. E. J. Cane, Louisville, Ky., is secretary; Elder James Pendleton, Houston, Texas, is assistant secretary of the church extension department.

Elder L. G. Snell, Athens, Texas, moderator of the assembly in that state known as the "Snell assembly," is here with a hope of perfecting unity and joining forces with the regular body.

Texas is well represented here, three delegates from Houston being present, viz.: Elder and Mrs. James Pendleton and Mrs. A. Butler.

## CHURCH STRIKES AT RACE HATRED

N. Y. C. AMERICAN  
JULY 29, 1919

Presbyterians Open a New Era  
Movement, Which Will Seek  
Unity of Humans.

One of the most vital problems Protestantism faces to-day is that of the racial question, Dr. William H. Foulkes said last night in an address opening the first New Era Movement of the Presbyterian Church. Dr. Foulkes, who is president of the movement, was speaking to 150 delegates gathered at Stony Brook, L. I. Dr. John P. Carson, of Brooklyn, and other speakers said the Presbyterians will broaden their church

work and bring home to members a greater conception of their opportunities and obligations.

Dr. Foulkes said, in part:

"The lengthened cords of the new era church will carry its enterprise into the very midst of the race question.

"No matter what the entanglements or prejudices may be, the church will lose its soul if it does not preach and practise the unity of the human race. The shocking conditions which have prevailed recently in the national capital and at Chicago, and which are only a symptom of the terrific undercurrent of race hatred, cannot be permanently met by force of arms. If the Protestant church does not address itself to the acute problem of the negro in America it will find itself and the nation confronted by a devastating scourge.

"The cords of the church must also be lengthened to cover not merely the so-called religious life of the people, but their homes and schools and recreational life. The church must pay heed to the pleasures and pastime of her people as genuinely as she does to their prayers.

"The Presbyterian Church has successfully launched a campaign for many millions of dollars with which to carry on aggressive work."

## PEDEST CHURCH LOSES ITS INDEPENDENCE

(Special to THE NEW YORK AGE)  
PHILADELPHIA, Pa.—St. Thomas Protestant Church is the oldest church for colored people in this country, it being founded in the latter part of the eighteenth century. The Rev. Thomas A. Garrett has been named as missionary in charge. The appointment was made by Bishop Rhinelander. The church has surrendered its right to call a rector because of financial difficulties. In a letter to the vestry the Bishop stated that the church may resume its independence in the matter of choosing a rector, when it takes upon itself the paying of a rector's entire salary. A present part of the salary is paid out of diocesan funds.

## COLORAD MISSION WILL BE OPENED BY PRESBYTERIANS

Preliminary meetings and addresses, looking to the formal opening of the Presbyterian Colored mission Sunday, September 21, will be held during the preceding week, beginning this Sunday. Friday, Rev. John Little, who is superintendent of two large negro missions in Louisville, Ky., and Dr. W. H. Shep-

pard, pastor of a large negro church in Louisville, and formerly a missionary to Africa, arrived in Atlanta for these meetings. 9-12-19

The mission has been training it ready, but the formal opening will take place Sunday afternoon, a week hence. The superintendent of this mission, Graham F. Campbell, will be ordained to the ministry at the same time. An all-day conference will be held next Wednesday at the First Presbyterian church, at which Dr. Plato Durham, Dr. Asbhy Jones, Rev. John Little and Dr. Sheppard will speak.

Rev. John Little and Dr. Sheppard, beginning this Sunday, will speak in the various Presbyterian churches of the city. The schedule for the week is: Sunday morning, Westminster, Rev. Little; Central, Dr. Sheppard; Sunday evening, Decatur, Rev. Little, North Avenue, Dr. Sheppard; Monday evening, Inman Park, Rev. Little; Druid Hills, Dr. Sheppard; Tuesday evening, Pryor Street, Rev. Little; Colored mission, Dr. Sheppard; Wednesday evening, First Presbyterian, Dr. Sheppard; Central, Rev. Little; Thursday evening, Gordon Street, Rev. Little; Ormewood, Dr. Sheppard; Friday evening, Rock Springs, Rev. Little; Kirkwood, Dr. Sheppard.

Monday morning, at 11 o'clock, both Rev. John Little and Dr. Sheppard will meet with the Presbyterian Ministers' association. Saturday, September 20, at 4 in the afternoon, a conference will be held at the North Avenue church of those interested in the missions on Fraser street and in Decatur. At the same time Dr. Sheppard will meet with some representative negroes for a conference as regards the work.

These two speakers come to Atlanta at the invitation of the Presbyterian churches here. This particular mission at the corner of corner of Richardson and Fraser streets now conducts a Sunday school, a sewing school for girls and a boys' club for the negroes of the city. The commission for the mission consists of Rev. J. E. Hemphill, Dr. J. Spole Lyons and Julius Scott.

## CHURCHES OF CHRIST OF AMERICA

## THIRD ANNUAL CONVENTION AT GREENWOOD

Members of the Christian Church throughout the United States are here this week attending their national convention. It is the third time Nashville has entertained this national body. All of the sessions are being held out at Greenwood Park a spacious pavilion has been previously arranged for the meeting. The program for this week provided for a discussion of topics of interest to the Christian Church and the delegation, which is the largest in the history of the convention began to arrive early in the week, and on the opening night an immense audience heard the welcome address son the part of the citizens of Nashville. Representatives ois, Kansas, Missouri, Texas, Mississippi, Louisiana, Alabama, Georgia and Tennessee were more conspicuous than

from the other states, but practically every state in the Union is represented in the meeting. Most of the time in the opening session was given over to the preliminary work of the organization, but the key note throughout the meeting has been an extension of their educational and missionary work. They are operating several schools of national scope, and they are maintaining missionaries in Africa. One of their leading churchmen in the person of Rev. Preston Taylor, is one of the largest contributors to education and mission work. He has given more than five thousand dollars for specific mission work in Africa, and an equal amount to one of their schools.

The following is the program:

## TUESDAY EVENING.

President Preston Taylor, presiding  
8:00—Welcome address. Response, N. S. Taylor, Mississippi.  
8:30—Intercession conducted by C. E. Craggett, Kansas.  
8:45—Convention Sermon. J. R. Louderback, Virginia; C. H. D. Whitefield, North Carolina, alternate.

## WEDNESDAY MORNING.

State and General Interests.  
William Alphin of Mo., presiding  
8:45—Devotions.  
9:00—Ministerial Institute.  
9:45—"Our State Work—its Condition, Organization and Outlook," visiting state evangelists.  
11:15—Church Extension Rally.

## WEDNESDAY AFTERNOON.

C. H. Dickerson of Ky., presiding  
1:45—Board of Ministerial Relief Rally.  
2:15—Our National Benevolences.  
2:45—Foreign Christian Missionary Society Rally.  
3:30—American Christian Missionary Rally.  
4:15—Business Period.

## WEDNESDAY EVENING.

8:00—"The Inter-Church World Movement," Mrs. J. M. Stearns and H. L. Herod, Indiana.

## THURSDAY MORNING.

8:45—Devotions, Mrs. Lizzie E. Bowen, Kentucky.  
9:00—Ministerial Institute.  
10:00—Christian Woman's Board of Missions Period. Mrs. H. A. M. Singleton of Kentucky, presiding. The appointment of committees. Efficiency Institute conducted by Mrs. J. M. Stearns and Miss Rosa V. Brown, international and national secretaries respectively.  
1:45—President's address, Mrs. H. A. M. Singleton, Kentucky.  
2:05—Report of state workers.  
3:00—Address, Supt. J. B. Lehman, Mississippi.  
3:30—Address: "The Call of Our

Eastern States," R. A. Gooden, Washington, D. C.

4:00—Business Period.

8:00—Emergency Drive Rally: "The Why, The What and The How," by Mrs. Bessie Jones of Indiana, K. R. Brown of Mississippi and J. E. Walker of Mississippi, respectively.

8:45—Address: "The Present Emergency and its Challenge to the Womanhood of the Church," Mrs. William Alphin of Mo.

9:15—The Taylor Anniversary.

## FRIDAY MORNING.

8:45—Devotions.  
9:00—Ministerial Institute.  
10:00—Bible School Period. "A Survey," P. H. Moss of Mississippi, National Bible School Secretary L. S. National Bible School Secretary.  
10:30—"The Elementary Division," Mrs. M. E. Taylor, Kentucky.  
10:45—"Teacher Training," Mrs. Ida Taylor, Tennessee.  
11:00—"The Worker's Conference," representative from Indianapolis, Ind.  
11:15—Address, Robert M. Hopkins of Ohio, International Bible School Secretary.  
1:45—Educational Rally, J. B. Lehman, presiding. Report of our schools by their presidents or other chosen representatives.

3:15—Address: "The Unifying and Standardizing of the Courts of Study in Our Schools," J. E. Herod, President Jarvis Christian Institute.  
4:00—Address: "The Consecration of Life to Service," Miss Deetsy Blackburn, Miss.  
4:30—Business Period.  
8:00—Educational Address, O. Singleton, Ky.

## SATURDAY MORNING.

9:00—Devotions.  
Committee on Constitution and Ad-  
9:15—Business Period. Report of advisory committee; Election of Officers; Miscellaneous. Special Services all day Sunday.

PRESTON TAYLOR, President.  
REV. R. E. PEARSON, Secretary, Paducah, Ky.

## MEETING OF LOTT CAREY CONVENTION 9-13-19

Dr. Brown Re-Elected President  
And Dr. Graham Succeeds  
Late Dr. Alexander As Secre-



## tary. Great Meeting.

(Special to Journal and Guide)

Washington, D. C.—The great Lott Carey Convention met with the Third Baptist Church, Washington, D. C., September 2-5, 1919. More than five hundred delegates were enrolled. The enthusiasm was unbounded from start to finish. A great many new bodies became members of the convention.

President-elect, King of Liberia, and his madam, graced the convention with their presence, and favored the delegation with addresses. The reports from their twenty-two missionaries were truly inspiring. The faithful workers are employed as follows: Liberia, 6; South Africa, 6 and Haiti, 10. Plans were made to strengthen and extend the foreign field and work, and nine new workers were employed and will sail for the fields to which they are assigned as soon as possible. A conference was held between the Lott Carey Convention and representatives from the Foreign Mission Board of the Southern Baptist Convention concerning co-operation in the Haitian mission work.

The actual cash carried up to the annual meeting was as follows: the men's convention, \$18,340.00; the woman's auxiliary, \$7,120.00; total, \$25,460.00. This does not include the amounts sent up during the year to the corresponding secretary. The budget set for the ensuing year calls for the expenditure of forty thousand dollars.

Dr. C. S. Brown, president, and his old staff of officers were re-elected. Dr. A. A. Graham, of Phoebus, Va., was elected as corresponding secretary in the place of the late Dr. W. M. Alexander, of Baltimore.

Nine churches pledged to support each a missionary on the foreign field during the ensuing year, and eight thousand dollars were pledged for scholarships in the mission school under Rev. Thomas near Brewerville, Liberia. A commission from this body will soon go to Africa to study the country and inspect the mission fields.

The next annual meeting will be held with the Ebenezer Baptist Church, of Portsmouth, Va.

# \$74,763.50 PAID FOR SCHOOL AND CHURCH

## FACT SHOWN IN THE TWENTY-FOURTH ANNUAL REPORT CHURCH EXTENSION BOARD—DR. WATSON ACCOUNTS FOR HIS STEWARDSHIP.

*The Christian Recorder*  
GREETINGS

To the President and Members of the General Board:  
Dear Brethren:—

We come to you as the custodian of a Corporation, which has established a world wide reputation for usefulness in benevolence and business integrity, second to none in like fields of any religious organization operating in like service.

But before taking up in detail the Extension work for the fiscal year, it is befitting that we note the passing of co-workers from labor to reward.

### NEGROLOGY.

Rev. James Jones of Pine Bluff, Ark., our representative from the Twelfth Episcopal District, who was reported ill at our last meeting, has since passed away; no particulars concerning his death, not even the date was given us.

Rev. John T. Jenifer, Historian of the Church, and who was Secretary of the Committee on Church Extension at the General Conference in 1892, when the constitution for the Church Extension Society was adopted by the General Conference was called from labor to reward in February, 1919, from his home in Chicago, Ill.

Rt. Rev. Cornelius T. Shaffer, one of the Bishops of the A. M. E. Church, departed this life at Lansing, Mich., March 26, 1919. The words of Longfellow have been truly verified in this instance:

Lives of great men all remind us  
We can make our lives sublime;  
And departing, leave behind us,  
Footprints on the sands of time."

As first secretary of the Church Extension, Dr. Shaffer's work stands out in bold relief; starting out with nothing in the treasury, he built up a fund for the relief of Churches, doing the work in connection with duties of Presiding Elder in the Philadelphia Conference, in the beginning. From May, 1892 to April, 1900, \$74,763.50 was paid to needy Churches, schools and other Departments, in loans and donations. During the fiscal year just ended we have received payments on loans in full granted by Dr. Shaffer over 25 years ago; but for the footprints in notes and records made, this could not have been done. Truly a great and valuable man has fallen.

"Such is the Christiau's parting hour;  
So peacefully he sinks to rest."

In presenting the Twenty-seventh annual report, it is gratifying to report to you the phenomenal success that has attended our endeavors in the work of Church Extension during the Fiscal year just closed. In spite of the uncertainties attendant on war conditions, which required expenses in men and money to meet the exigencies demanded by the government of all its citizens, we have taken our places accorded us, withholding nothing that would contribute to the victory of our nation's cause, yet in the face of these facts we have had occasion to deplore certain discriminations under which our people have been forced to go forward. But we went.

While the Church has lost hundreds of its members, those remaining at

the old homestead have doubled their efforts in such a way, it has prevented any falling off in benevolent contributions.

The Lord be praised for His helping hand of deliverance. It is with rejoicing we bring them in sheaves of the Church Extension gathered.

### THE CHURCH AND THE NEGRO

To the Editor of The Living Church:

**I**N all the proposed reorganization of boards, etc., in the Church, does it ever occur to you that nothing is being done whereby the colored priests and laity of the Church may feel that they are a vital part of the One Church? In the midst of the tremendous pressure of "racial life", and the growing attraction of strictly racial bodies, among negro people, it seems to me that it is well worth while for the Church to give serious and sympathetic thought with respect to more efficient means of deepening the enthusiasm and love of the black people *we already have*. Well-nigh a third of a century in ministerial labors among the race ought to convince all sincerely disposed Churchmen that the writer knows whereof he writes.

GEORGE F. BRAGG, JR.

Baltimore, Md., July 11th.

We are happy to announce to our readers that Mr. J. W. E. Bowen, Jr., has been appointed Director of Teacher Training for The Negro Work of our Board of Sunday Schools.

## NEGRO BAPTISTS MEET IN GADSDEN

*Montgomery*  
Sunday School and Young People's Union Hold Sessions

(Special to The Advertiser)

GADSDEN Ala., July 30.—Union Baptist church, colored, Sixth Street, Rev. S. N. Reid, pastor, was filled Tuesday night with delegates representing the Twenty-eighth Annual meeting of the State Baptist Sunday School Convention, as Plump Livingston, president and the twenty-first annual session of the Alabama Baptist State Convention of the Baptist Young People's Unions B. H. Barnes, Tuscaloosa, president. The two conventions holding joint sessions represent the young people's work of eighteen hundred churches in the state, with an aggregate membership of two hundred and eighty-five thousand.

The Sunday School convention is composed of eighty-five district conventions made up of twenty-two hundred Sunday schools. The B. Y. P. U. is composed of fifty district conven-

tions with five hundred units. Large delegations to both bodies have arrived from Birmingham, Montgomery, Mobile, Selma, Anniston and other points. Five hundred are expected.

Prominent among the early arrivals are: Dr. S. N. Vass, of Raleigh, N. C.; field agent of the American Baptist Publication Society, Philadelphia, Penn.; J. D. Crenshaw, editor "National Baptist Voice," Nashville, Tenn.; Dr. R. T. Pollard, president of Selma University; R. B. Hudson, Selma, secretary National Baptist Convention. Dr. L. W. Calloway, Selma, represent-

ing teacher training work for Alabama under auspices of American Baptist Publication Society; W. H. Dinkins, dean Selma University; Professor Bottom, Selma, in charge of Selma University band; Dr. P. A. Callahan, Montgomery; Dr. P. S. L. Hutchins, Mobile, chairman Board Trustees Selma University; Dr. G. L. Thornton, Birmingham, chairman of the Education commission which is making a drive for one hundred thousand dollars for Selma University in ninety days; Rev. A. F. Owens, dean Theological department, Selma University; Pastors W. L. Maddox, U. J. Robinson, and E. E. Edwards of Anniston. Dr. D. V. Jemison, president Alabama Baptist State Convention; President A. S. Plump, President B. H. Barnes, and Rev. W. L. Boyd, Birmingham, representing "The Baptist Leader."

The feature of the session today was the annual address by President Barnes in the course of which he said "Do not let our grievances overshadow our opportunities. We have many white friends in the South working for our betterment. Let us advertise our friends more and our enemies less. The negro should not grieve because he is called "darkey" "nigger," and so forth. A rose called by any name, smells the same. In the world war the negro has demonstrated his patriotism, loyalty and heroism. Let us trust God for the future and do our duty in the present."



# Church - 1919.

## Of \$117,000,000 Subscribed By Entire Connection For Methodist Centenary Fund, Negroes Raised Much More Than Four Million Dollars

\$117,000,000 was subscribed at the recent great Methodist Centenary held at Columbus, O., and which will come to a close July 13th. Of this amount over \$4,000,000 was subscribed by Negro membership of the church throughout the country. Of this vast sum subscribed to by the Negroes, over \$200,000 was paid in cash, which exceeded in proportion by far the amount paid by white membership and represents more than a year's payment of the quota assessed.

\$1,690,000 of the Centenary fund is to be spent among the Negroes in Africa and \$7,000,000 will be used to foster the missionary work in America among Negroes. Another big amount, \$1,000,000 is to be given to the Freedman's Aid Society.

Of the colossal amount of money in cash which was raised, the three Negro areas, of Atlanta, Chattanooga and New Orleans raised \$175,000.

**Negro Day One of History.**  
Negro Day, which was celebrated July 7th, was one which will go down as a record day in the history of the church. Floats, symbolizing the progress of the Negro, extended over a mile. A regiment of Negro troops from Camp Chase was also in line. Dr. I. Garland Penn was in charge.

A special feature of the great event was a monster mass meeting at the Coliseum where more than 10,000 were present. The principal address of the occasion was delivered by Dr. W. A. Christy, president of Blackstone College, at Blackstone, Va., a college of the M. E. Church South, who unflinchingly denounced the reign of the mob in the most severe terms. A second scorching address

was delivered by Dr. R. E. Jones, Editor of the Southwestern Christian Advocate who said he "did not believe in any Church which preached Christianity and did not live it and that the M. E. Church did both."

### Negroes Will Not be Embarrassed or Humiliated.

Bishop Francis J. McConnell, of the M. E. Church, in a speech which went to the hearts of every Negro present, said "The Negro will not be embarrassed at any steps that might be taken in the union of the M. E. Church and the M. E. Church South." He later said that more than 100,000 of the members of the church were Negroes and their rights could not be overlooked.

During the day representatives, Bishops from the C. M. E. and the A. M. E. Z. churches were present and spoke.

**Possibility of Two Negro Bishops.**  
The excellent work of the Negro in this drive has caused a sentiment that will possibly result in the election of two Negro bishops of the church. This action has grown until Negroes are looking forward to it.

Among those who are probably hinted at for these most important positions are the Reverends Tindley and Camphor.

### NEGRO DAY OBSERVED AT THE NEW YORK ACADEMY

(Special to THE NEW YORK AGE.)  
COLUMBUS, O.—With hundreds of colored ministers and laymen in attendance, Negro Day was observed at the Methodist Centenary Exposition Monday, July 7. 7/5/19

The biggest street parade ever held here by colored people took place in the morning. A company of troops from Camp Sheridan was followed by a squad of Columbus Negro policemen and centenary officials after which the Great

Lakes Naval Band (white), colored overseas veterans, marching bodies from various local fraternities, the Second Regiment and the Ninth Battalion Bands came in order. Two units of Red Cross workers came next, with several interesting floats and automobiles, filled with centenary visitors following. A female band, carried in an automobile, played, and there were several truck loads of Sunday school children and Y. W. C. A. members. Capt. Howard C. Gilbert was marshal.

Following the parade a big mass meeting was held at the Coliseum, with the Rev. Dr. C. A. Tindley, of Philadelphia, as the principal speaker. Dr. I. Garland Penn, corresponding secretary of the Freedmen's Aid Society of the M. E. Church, presided at the afternoon meeting. The speakers included: Dr. W. A. Christian, Virginia; Bishop Francis J. McConnell, Denver; Bishop R. A. Carter, Alabama, and Dr. R. E. Jones, editor of the Southwestern Christian Advocate. Dr. Tindley was among the speakers at night. Many of the delegates made a pilgrimage to the grave of John Stewart, colored, first missionary in the M. E. Church, at Upper Sandusky.

## NEGRO UNIONS GIVE APPROVAL TO UNIFICATION

CINCINNATI O TRIBUNE  
JULY 20, 1919  
Convention of Denominational Representatives Foresees Good to Race Through Interchurch Movement.

COLUMBUS, O., July 19.—The most important conference of American negro religious leaders and educators of the year has just ended at Columbus, with a unanimous indorsement of the Interchurch World Movement of North America. This meant that the delegates approved a united program of religious work, embracing all the evangelical churches of the United States, regardless of race or creed.

The conference included 123 representatives of the missionary boards and other benevolent agencies of nine negro denominations in seventeen states. John R. Hawkins of Washington, National Financial Secretary of the African Methodist Episcopal Church, estimated that they represented 5,000,000 communicants.

They heard the identical outline of annual convention held in Bessemer he movement which received the indorsement of 500 delegates, representing 200 white church boards, at Cleveland in May. The same men who spoke at Cleveland addressed the negroes at Columbus.

They explained the movement as a plan to co-ordinate missionary, educational, church extension and similar activities of the Protestant churches of America in a unified program of world evangelization. A common study to be made of actual religious conditions and needs, county by county, in the United States and mission by mission abroad.

With this as a basis, it is thought possible to determine precisely what the churches can do and ought to do in the entire world. It is proposed to prepare a single budget covering all the financial requirements of the work. Then a program is to be worked out in which each denomination will do its own equitable part of the work, through its own leaders and with control of its own treasury, but without avoidably overlapping or duplicating the work of any other denomination.

Negro speakers, discussing the program, declared on the floor of the conference that it offers a greater hope for their own people than anything that has yet come to their attention. They believed it would strengthen their churches, give them a new grip on the moral leadership of the race, build up their schools, colleges and universities and eliminate racial antagonisms in their labors with white Christians.

A Findings Committee was appointed, consisting of six Bishops, five general officers, representatives from colleges and universities, clergymen, laymen and Y. M. C. A. and Y. W. C. A. workers, with Bishop G. W. Clinton, A. M. E. Zion, Chairman. This committee recommended unqualified indorsement of the plan, with suggestions as to the details. The report was adopted after less than an hour of debate.

The conference included delegates from the various boards of the following churches: African M. E., A. M. E., Zion, Baptist, Colored M. E., Disciples, Congregational, Episcopal, M. E. and Presbyterian.

Secretary W. B. Millar, Dr. S. Earle Taylor, Dr. A. E. Corey, Dr. W. E. Doughty, Dr. Robert L. Kelly, R. T. Dufford and Raymond Robins addressed the delegates on behalf of the General Interchurch World Committee.

## PRIMITIVE BAPTISTS WILL CONVE NE NATIONAL CONVENTION COMING TO NASHVILLE

8-8-19.  
The Primitive Baptists at their last

invoted to hold the next annual gathering in Nashville, Tenn., and, according to announcement reaching this city by returning delegates, this action on the part of the National Primitive Baptists will bring to the city a gathering of a part of a Baptist family that can trace its denominational activities back for nearly a hundred years.

It is understood that Rev. Zema Hill, pastor of the Hill Tabernacle Baptist Church, pressed the invitation and was successful in having it accepted. He hopes to have his magnificent church built by that time, as the convention will be held in that building.

In the coming of the Primitive Baptists the local membership here have been assured by all the denomination that they, their churches, homes and institutes will be at the disposal of the workers. While they have been known among many as the old Baptists the local membership here has kept pace with other denominational bodies and that they are making rapid strides along every line. At their last annual gathering they had twenty states represented on their roll, and some of the brainiest men of the race were in attendance.

The fact that they will come to this city means that they will draw more largely upon the states of the North, especially Indiana, Ohio and Illinois, and that Texas and Arkansas with Mississippi, will send an increased delegation, while Alabama, Georgia, Florida and the Carolinas, it is understood, having worked so hard to land Nashville as the meeting place, will double their representation.

Rev. Dr. Gurley, of Tampa, Fla., president, with the Rev. Mr. Dabbs, the secretary, have announced that they are to hold a special executive board meeting in the early fall to complete arrangements for the coming meeting. "Some might think it rather early to begin plans for a meeting that will not be held for a year from this month, but they like to start in time; that beats fast running," declared the Secretary of the Sunday School Department, located at Tampa, who also has a branch office at Huntsville. It was through his earnest efforts and co-operation that they have been able to enlarge their Sunday school forces.

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## MINISTERS' CONFERENCE AT HAMPTON INSTITUTE

(Special to THE NEW YORK AGE.)  
HAMPTON, VA.—The sixth annual meeting of the Ministers' Conference of Hampton Institute brought together 179 ministers, including 109 religious leaders from rural districts or small towns, from Virginia, 101; North Carolina, 73; and one each from South Carolina, West Virginia, Georgia, Tennessee, and Mississippi. In 1918 the enrollment



was 125, including 64 men from rural districts.

The denominations were represented as follows: Baptist (all branches), 96; A. M. E., 38; A. M. E. Zion, 12; Presbyterian, 9; Colored M. E., 4; Protestant Episcopal, 11; Christian, 1; Reformed Zion Union Apostolic, 1; Congregational, 3; United Presbyterian, 1; and United Holy Church of America, 3.

Those who delivered conference lectures were: The Rev. Dr. E. R. Carter, pastor of Friendship Baptist Church, Atlanta, Ga.; Dr. James Hardy Dillard, Charlottesville, Va., president of the Jeanes and Slater Boards; Dr. Jesse E. Moorland, Washington, D. C., secretary of the Colored Men's Department, International Committee of the Y. M. C. A.

The Rev. Dr. Reverdy C. Ransom, Philadelphia, editor of the *A. M. E. Church Review*; the Rev. Dr. Ralph W. Sockman, pastor of Madison Avenue M. E. Church, New York; and Dr. Matthew B. McNutt, New York, of the Department of Country Church Work, Presbyterian Board of Home Missions.

The Ministers' Conference of Hampton Institute was organized to afford an opportunity to ministers of all denominations to meet for a few days of study and discussion of the great common problems which they are facing in their work.

The officers of the conference follow: A. A. Graham, Phoebus, Va., president; G. W. Jimmerson, Newport News, Va.; L. L. Downing, Roanoke, Va.; M. E. Davis, Richmond, Va.; S. S. Morris, Norfolk, Va.; D. J. Lee, Norfolk, Va.; J. T. Johnson, Hampton, Va.; A. A. Hector, Richmond, Va.; and E. E. Ricks, Newark, N. J., vice-presidents; Laurence Fenninger, Hampton Institute, Va., executive secretary, and W. R. Howerton, Hampton, Va., recording secretary.

#### THE CENTENARY EXPOSITION. THE NEGRO EXHIBIT.

By William P. Jones.

The Centenary Exposition of the Methodist Episcopal Church and the Methodist Episcopal Church South has become history. As a thing passes away into the prospective we can judge of it better. All the world was in Columbus: there were China, Japan, Europe, Africa, all the Americas and the islands of the sea. There was the native dress of every land, and the native hut on every shore. One could hear the African war drum, observe a Hindu funeral, drink tea served by Chinese ladies, hear the "jubilee music" swell from a Negro cabin and look at a real "still" from the highland whites. When there was the great pageant of "The Wayfarer" in Christian life, with its 2500 participants and its almost continuous audience of 8,000; and the great Victory Pageant on the "Fourth" with its ten thousand people of all nationalities, marching together in peace under the sunlight of God, while 100,000 more looked on.

But the big thing of this exposition was not in its color and show and material circumstances. The various "world's fairs" have been bigger in

material grandeur—but never was there a "world's fair" as big in ideals and spiritual forces. The great confessions of the race's achievements in distribution of this Christian exposition the United States. The writer of this article was doubtful about the effectiveness of these charts and pictures till he saw how useful they proved to be. Many men and women of all other races went away from this exhibit with things to talk about in their note books, and many of them acknowledged in person to the stewards and attendants at the Negro exhibit, that it was their first opportunity to learn much about the American colored people.

But the best thing about the whole Negro exhibit was the instruction given out by song and speech to the assembled crowds. These "demonstrations" were held generally three times daily, morning, noon and evening—and other races and groups represented in the same building had their turn in the hours between these. More information about the Negro was conveyed in this way than could have been crowded into many buildings in the shape of material things. After a colored quartet had sung and one of the speakers had put the case of the race before the assembled

peoples, men of other races confessed that they had never had such good impressions of the Negro in America before. There were thirteen of these quartets and troupes, and one could overhear remarks about their fine art and finer conduct even on the street and the street cars.

We do not all do things alike. We are different. Some of us, perhaps, would have done some things in a different way,—perhaps better, perhaps not so well. But we saw the whole thing through and through from start to finish, and we must say for those who managed and staged the "AMERICAN NEGRO" at this Centenary Exposition, that they made a most effective use of the methods which they employed. It is the best impression that the Negro has made in any world exhibit.

It is strange to have to confess that this increased respect gained by the American Negro will hardly help along the Unification of the M. E. Church, North and South. When there is a wrong somewhere it has to be righted before there can be all round consistency in any system. Boston Chronicle.

#### PRIMITIVE BAPTIST NATIONAL

Constitutional Convention

Bessemer, Ala., July 24. (Special)

Primitive Baptist from various sections of the United States are here in session where they are holding a National Convention. They opened under the most flattering conditions at the St. Peters Primitive Baptist Church. Their welcome was profuse. The Convention is presided over by Rev. T. Curley, D. D., of Chillicothe, Ohio. Rev. C. H. Davis, the prominent Secretary was at his post.

There were many distinguished visitors in attendance. The address of welcome on behalf of the city of Bessemer was delivered by His Honor the Mayor, while another address of welcome was delivered by Rev. T. J. James of this city.

#### THEOLOGICAL SEMINARY FOR NEGROES PLANNED

By FRANK E. BURKHALTER  
NASHVILLE, TENN., Aug. 30.

Plans for the launching of a Baptist theological seminary for the negroes of America in this city were unfolded today by Dr. O. L. Hailey, secretary of the commission of the Southern Baptist convention charged with the duty of establishing such an institution. Dr. Hailey declares this will be the first negro seminary in the world, the ministers of that race having been compelled heretofore to content themselves with such theological training as is afforded by the negro denominational colleges or else accept tuition in the seminaries operated by the white people.

For the establishment of this institution the Baptist 75 million campaign has apportioned \$200,000, the executive board of the National Baptist convention, composed of representatives of Negro Baptist churches of both the South and the North, has appropriated \$100,000, while Dr. Hailey will raise \$200,000 from other sources, giving the new institution a fund of \$500,000 for initial equipment. A co-operative agreement has been reached with the board of trustees of Roger Williams University, a negro Baptist institution here, whereby students of the seminary in need of further general training may obtain it in that institution.

"I believe the launching of this seminary that will train the preachers to 4,000,000 Baptist negroes of America, is one of the most far-reaching steps in the solution of the race problem that has been taken anywhere," Dr. Hailey declared in making his announcement, "and I expect to see a vast improvement not only in the relations between the races as a result of this movement, but a great step toward the solution of economic, social and political questions which hinge upon the race problem. The relations between the whites and the negroes now is strained in many quarters. This evidence of the good will for the negroes on the part of the people of the South who know them best and are undoubtedly best prepared to deal with them, will do much to allay feelings of animosity toward the whites on the part of the negroes, while the establishment of the Seminary will give white men of large vision and proper ideals and large sympathy for the negroes an opportunity to inculcate the right kind of ideas of religion and right notions on social, economic and political problems into the minds of the negro preachers and these preachers will in turn pass these ideas on to their people through the pulpit and through their ministrations generally.

"Then I believe the seminary will be

the instrument of the final solution of the mission problem for Africa, or so much of Africa as is inhabited by negroes. A negro with the right spirit of evangelism can no doubt be more effective in winning his brother in black in Africa than the white missionary can and I believe negro missionaries will go out to Africa in increasing numbers and finally be able to care for the situation there."

Negro Baptists of the North and South will raise \$3,000,000 at the same time the Southern Baptists are raising their \$75,000,000 and a portion of the sum the negroes raise will be apportioned to this seminary.

Dr. Hailey has been working on the seminary project since 1913, when the commission was established at a meeting of the Southern Baptist convention in St. Louis.

#### John Stewart's Shrine To Be Mecca for Many

BUCYRUS, O., June 14.—A pilgrimage to Upper Sandusky, the birthplace of the home missionary movement, in memory of its founder, John Stewart, Colored, will be made by visitors to the Methodist Centenary celebration on Saturday, July 5. Dr. E. Gilliam, a Columbus pastor is making arrangements for the event.

Another trip planned by the centenary visitors includes a visit to the grave of Ben Hamby, author of "Nellie Gray," in Wooster, on Monday, July 7.

The Methodist Centenary celebration, commemorating the end of 100 years of missionary activity by the Methodist Episcopal church, will be held in Columbus, June 20 to July 13.



Church - 1919.

## JOINT COMMISSIONS The RECONCILE SESSIONS.

BALTIMORE, Md. - The joint commissions of the M. E. Church and the M. E. Church South, which have been considering the reuniting of the two denominations, concluded its labors here late Tuesday, and adjourned to meet on June 27 at some place to be designated later. 1-4-16-

The question of the status of the colored membership of the Northern branch was discussed at secret sessions held by the commissions. Opinion seemed to be divided, some thinking that the colored members should be set apart with their own bishops, while others were for having the race continue an active relation with white Methodists.

Dr. Robert E. Jones, editor of the Southwestern Christian Advocate, and I. Garland Penn, a field secretary of the Freedmen's Society of the M. E. Church, took an active part as commissioners representing the Northern Methodists.

## THE JOINT PEACE CONFERENCE

*The Baptist*  
Held at Nashville, Tenn., December 12, 1918.

*Van Housd*  
O. L. Hailey,  
Secretary Commission.

After considerable correspondence, I called a meeting of the Joint Peace Conference to meet in Nashville, Tenn., Thursday, December 12, 1918. There were 25 brethren from each of the two national Baptist Conventions, and five of our comision from the Southern Baptists Convention. Our other members were unable to come.

Dr. Grambrell was chosen as the moderator. Two colored brethren were elected as joint clerks. They will officially report the meeting as they may deem wise. I am simply reporting the meeting for our brethren. It was manifest from the beginning that the Jones men did not desire any reunion. And

their procedure was such as to prevent it. They proposed a rule that required each separate question to be voted upon to explain and outline plans for an amicable settlement.

Far along in the afternoon, in separate meetings. Then they proposed such conditions as almost insured that the Morris men could not accept them. But they sought earnestly to secure such agreement. They acceded to everything the Jones side proposed, except the one question on which the final decision was reached, namely, that of "Denominational Control." This they insisted upon. This the Jones side unanimously refused to accept. The whole day was spent in a very noisy meeting, which at some times reached the very limit of being deliberative, at all. Dr. Gambrell, with great tact and unlimited patience, bore with it all in a beautiful spirit, and often his sallies of humor saved rather acute situations. Dr. Mullins with skill and clearness sought our commission, in their capacity as mediators, offered a basis of compromise and settlement. We approved the plan of the Memphis agreement, which had been unanimously approved by their two commissions in full strength, but afterwards repudiated by the Jones convention. The Morris convention have from the first, accepted everything our commission has proposed. They did this again at Nashville. Our proposition planned to take care of every interest involved, including any proper obligation incurred by either side. We asked that the National Baptist Convention rewrite its constitution so as to make it more distinctly representative, and that all boards and institutions of the convention be under the control and direction of the new, or reunited convention.

And that the Southern Baptists Convention in conference with the commission from the new or re-united convention, proceed with the seminary enterprise, and build an institution which would be adequate to the needs of the times. I, personally, explained to them that we had already much encouragement in our undertaking.

The two commissions held separate meetings and came back, the Morris side agreeing unanimously to our proposition. The Jones side unanimously rejected our plan. There was nothing further calling for our presence, so we withdrew. But the joint meeting asked Dr. Allen Fort, the pastor of the First Baptist Church, in whose lecture room the conference was held, to preside over a further conference. As a final effort, the Morris side proposed as a condition of peace and re-union, a single issue, that of "Denominational Control." Without asking any other condition than that, they proposed a reunion of the two conventions. Their side had unanimously agreed upon this plan. The Jones side unanimously refused it. This report was sent to me after I had left the conference. This closes our work with the Jones convention, for the Southern Baptists Convention, at Hot Springs, went on record as wholly committed to the principle. But the seminary enterprise should not be abandoned. We should find some way to build it. Our commission will prepare a report for the Southern Baptist Convention which will indicate what we think should be done

Dallas, Texas.—In Baptist Standard.

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## NEGRO BAPTISTS BUY BOSCOBEL

NASHVILLE, TENN., JANUARY 19, 1919  
Former Girls' College to House  
Theological Seminary.

The Boscobel College site in East Nashville, formerly a school for girls, has been purchased by the colored Baptists of this city. The old college will be used as a religious training school. The price paid was \$65,000. The colored people have already raised \$5,000.

At the present time there are about ten acres in the site, but this will be reduced to about seven acres by the running of streets on all four sides of the college. This institution will be known as the National Theological Seminary, and will be governed by a board of directors composed of 100 members. So far only about twelve directors have been appointed. The rest will be selected when the national Baptist convention meets.

The institution will be opened about the first of October, and it is planned to raise \$5,000 this year as part payment on the purchase.

C. H. Clark is president of the board of directors; J. L. Harden is secretary. Other members of the board are: Rev. Ed. P. Jones, H. M. Burnes, J. A. Brown, D. W. Porter, J. B. Taylor, L. L. Campbell, J. Robinson and I. W. Hester.

LT. CLINTON JOHNSON

## TO ADDRESS NEGROES

Lieutenant Clinton Johnson, colored officer of the Salvation Army, now holding conference in this city, will give a short address at the First Congregational church, colored, Sunday morning at the close of the sermon by Secretary C. H. Tobias. Lieutenant Clinton is a graduate of Cornell university, and is in charge of the Salvation Army work among the colored people at Elizabeth City, N. C.

The student leaders here in attendance upon the Y. M. C. A. conference will attend both services of this church tomorrow, listening to addresses in the forenoon by Secretary C. H. Tobias, of Washington, D. C., and in the evening by Secretary J. E. Mooreland, of Washington, D. C. There will be special musical features at both services. The choir will be assisted by Professor James H. Wilson, of Normal, Ala., an expert on the cornet. The Gammon quartet will also be heard. Secretary Trent will sing.

## THE NEGRO SISTERS OF NEW ORLEANS

BOSTON MASS PILOT  
JANUARY 25, 1919

One of Most Picturesque Sights

Of Vieux Carre, Near The  
Cathedral.

One of the most picturesque sights of the Vieux Carre of New Orleans is the Negro nun. Come upon her where you will, and as often as you may, she is ever a fresh delight. Her demure, downcast face, her severe garb, and, above all, that snowy bonnet, in striking contrast with that

black face, make s something so vastly different from what we are accustomed to in women of her race, says an Exchange.

One of the Sisterhoods is that of the Holy Family, domiciled in Orleans street, in the great, gay, brick building not a stone's throw from the St. Louis Cathedral. This building used to be the Orleans Theatre. In its great rooms were held famous quadrone balls.

But ring the bell of that door now and as at her invitation you walk across the tessalated hallway it is impossible to so wrench the mind as to realize that vanished past—so sharply drawn is the difference between it and the present.

This particular order was founded before the war by three rich, intelligent free women of color. Its first care is that of orphaned children, then of those whose natural guardians are neglectful and cruel. The Sisters do not pay overmuch attention to book education. The catechism, of course, but after that they strive to give the children a good industrial training and it is a matter of common report that the Catholic-bred Negro is generally the most trustworthy of all domestics.

## ANNOUNCE M. E. PLANS FOR NEGRO CHURCHES

PHILA PA SOUTH AMERICAN  
JANUARY 31, 1919

\$500,000 to Be Spent for Philadelphia Districts, Laymen Learn

Announcement of campaign plans for the spending of \$500,000 for the erecting and equipping of adequate church buildings in the negro and foreign districts of Philadelphia was made at a banquet of about 800 Methodist laymen at Scottish Rite Hall last night. Bishop Berry presided, and eloquent proof of the need of the proposed expenditures was brought before the gathering by several speakers.

A series of charts was shown by Dr. George H. Bickley, executive secretary of the Philadelphia area, which is only a part of the centenary movement of the Methodist Church thruout the United States. The first chart showed that since 1880 seventy-seven Protestant churches had retreated because of an increasing foreign-born population. The chart depicting the negro situation in figures told of the East Calvary Church, which now seats 1000, but has an average attendance of 1200. This church is under the charge of the Rev. C. A. Tindley and is the only negro Methodist church in a district of 60,000 negro inhabitants.

Between the showing of the charts and their explanation by Doctor Bickley, the Rev. E. J. Helrus, of Boston, spoke on "Good Will Industries," the Rev. John Watchorn told of the need of a central foreign mission, and the Rev. C. A. Tindley told of the negro problem in this city.



# CONFERENCE OF WORKERS.

The annual Conference of Workers under the auspices of the Board of Missions for Freedmen held at Swift Memorial College, Rogersville, Tennessee Jan. 15th 16th, was considered in some respects the best since the beginning of these Conferences five or six years ago. The subjects discussed were in keeping with the needs of the times through which the world is now passing. The papers read showed thought in their preparation, and the discussions from the floor were sane and practical.

As all of the papers are to be published in the AFRICO-AMERICAN PRESBYTERIAN, our readers will have an opportunity to judge for themselves their merits.

The action of the Board of Missions for Freedmen in its decision to raise an Endowment Fund as a memorial to the late Dr. Cowan was heartily endorsed by the Conference, and active steps taken there and then to raise at least five thousand dollars, the proposed sum, through the colored Presbyterian churches and schools. If this is done it is believed our Northern churches and friends will not allow the fund to stop short of one hundred thousand dollars, to the end that the cause for which Dr. Cowan spent the last thirty-seven years of his life might be furthered.

Dr. and Mrs. Franklin, the teachers, and the Rev. C. A. Edington spared no pains in providing for

the comfort of the delegates while

## NEGRO BISHOPS MEETING HERE

TAMPA FLA TIMES  
FEBRUARY 10  
Noted Ministers of Race From All Sections Attend.

The mid-winter session of the Bishop's Council of the African Methodist Episcopal church, which opened this morning in St. Paul A. M. E. church, Harrison and Marion sts., has brought to the city some of the most noted negro ministers from all parts of the country. The session will continue until Saturday evening.

The opening session was presided over by Bishop B. F. Lee, of Nashville,

Tenn., senior bishop, and a recognized leader of his people. The following bishops were present: C. S. Smith, Detroit, Mich.; C. T. Shaffer, Chicago, Ill.; L. J. Coppin, Philadelphia, Pa.; H. Blanton Parks, Chicago; J. S. Flipper, Atlanta, Ga.; W. H. Heard, Philadelphia; J. Albert Johnson, Philadelphia; W. D. Chappelle, Columbia, S. C.; J. A. Jones, Wilberforce, O.; J. M. Conner, Little Rock, Ark.; I. N. Ross, Washington, D. C.; W. W. Beckett, New York City.

When Bishop B. F. Lee called the council to order this morning at 10:30 every available seat in the lecture room of the church was occupied. Music was furnished by the choir of St. Paul A. M. E. church, under the direction of Prof. Peter Johnson, Miss Etha Williams at the piano.

Bishop C. S. Smith led in scripture verses, and the opening hymn was lined by Bishop C. T. Shaffer, and Bishop L. J. Coppin made the opening prayer. Bishop H. Blanton Parks read the scripture lesson; hymn by Bishop J. S. Flipper. The second scripture lesson was read by Bishop J. Albert Johnson and the Decalogue was conducted by Bishop John Hurst.

The sermon was preached by Bishop W. H. Heard, who presides over Mississippi and Louisiana. For eight years he was bishop over Africa, where at one time he served as minister for the United States government. The sermon was thoughtful and practical. He based his remarks on the words of the Apostle Paul, "But thanks be to God, which giveth us the victory through the Lord Jesus Christ." I Corinthians, xv:57.

Following the sermon Holy Communion was administered by Bishops W. D. Chappelle, J. M. Conner and I. N. Ross.

"The Law of the Free."  
"Great problems confront us today," said Bishop W. D. Chappelle, "and the leaders of the race are called upon to do double duty. They must help to guide the footsteps of the men who are coming home from the bloody trenches and battle fields of Europe. These men have taken the places of men, and as such they are asking for such treatment at the hands of our government which I feel will be accorded them. We are American citizens and we know but one flag 'Old Glory,' and for it we are willing to die. This is not mere empty talk for it has been demonstrated in every conflict in which our country has been engaged. Now we want it to float over the land of the free and the home of the brave. Let there be freedom for all men in America as well as in European countries. Let all law be meted out by law and not by lawless mobs."

In the delegation are representative laymen as well as ministers. A splendid opportunity is given to see the progress made by the negroes in the past 50 years and to study the intellectual growth of the race. Among the several representatives of the church Prof. John R. Hawkins, A.M., of Washington D. C., financial secretary and a noted educator. For many years he was president of Kittrell college, North Carolina, and served as commissioner of education until elected financial secretary to succeed the late Bishop Lampton; J. W. Rankin, of New York, missionary secretary; R. R. Wright, manager of A. M. E. Book Concern, and editor of the Christian Recorder, Philadelphia; A. S. Jackson, Waco, Tex., commissioner of education; J. C. Caldwell, D.D., of Nashville, Tenn., secretary of the Allen Christian Endeavor league, and a representative of his race on the National Christian Endeavor; B. F. Watson, Washington, D. C., secretary of the Church Extension society; G. W. Allen, D.D., editor of the

Southern Christian Recorder, Nashville, Tenn.; Prof. Ira T. Bryant, secretary of the A. M. E. Sunday School union, Nashville, Tenn. For a number of years he was connected with the government printing office in Washington, and resigned to take up Sunday school work of his church. W. S. Scarborough, president of Wilberforce University, Ohio, who is author of a Greek grammar that was used in Yale college; John A. Gregg, president of Edward Waters college, Jacksonville, Fla.; G. A. Edwards, president of Kittrell college, Kittrell, N. C.; Dr. Muncie, president Allen university, Columbia, S. C.; W. A. Fountain, D.D., president of Morris Brown university, Atlanta, Ga.; John H. Murphy, Baltimore, editor Afro-American; A. L. Gaines, D.D., editor Commonwealth, Baltimore, Md.; C. M. Tanner, D.D., Metropolitan A. M. E. church, Washington, D. C., who has raised \$33,000 in 12 months, paying off the entire indebtedness of his church; W. Sampson Brooks, D.D., Baltimore, financial king of the connection; H. P. Anderson, Atlantic City, N. J.

Welcome to Tampa.  
"We had hoped to have our church completed for your coming," said the Rev. Dr. S. A. Williams, pastor of St. Paul A. M. E. church, "but we have had many delays over which we had no control. Such as we have we give unto you. We are glad that you are here. I am sure that you will be helpful to our people. A body of distinguished men meeting in our city at this time means much to us. We recognize in our bishops men who have done much to get us to where we are today. We are proud to be able to honor them. We are here to serve you."

"We realize that what we will be in this country depends more on what we do for ourselves than what others may do for us. These are the men who have led the race in the doctrine of self-help. This is what our church stands for and the doctrine we are putting into our people everywhere. These noted educators coming here mean much to us. We are going to let our people meet you and hear from you."

Dr. Williams stands high in the hearts of his people in Tampa—in fact all over the country, and his name is now before the general church for the position of bishop.

Tonight the visitors will be welcomed to the city by Mayor D. B. McKay. Other addresses of welcome will be delivered by W. A. Cooper, D.D., pastor of the First Methodist Church, South; Rev. G. D. Griffin, of the Beulah Baptist church; W. W. Watson, of the Labor Union; Dr. S. A. Williams, pastor of St. Paul; Prof. J. N. Clinton.

Bishop Joshua A. Jones will respond to the addresses.

FEBRUARY 10, 1919  
OF MANY FAITHS.

Catholics in the United States, not including islands, number 17,416,303, says a Catholic directory. The following figures were published last May: The aggregate membership of the several Baptist denominations (North, South, negro, and fourteen others), was 7,230,000; of the various Methodist denominations (Methodist Episcopal, Methodist Episcopal South, Methodist Protestant, African Methodist Episcopal, African Methodist Episcopal Zion, Colored Methodist Episcopal, and eleven other Methodist denominations, five of which are white and six are negro),

7,165,986; of the Presbyterian denominations (Presbyterian in U. S. A., Presbyterian in U. S., United Presbyterian and seven others), 2,257,439, and of the twenty Lutheran denominations, 2,463,265. According to the latest available figures the religions of the world are divided as follows: Christians, 564,510; Confucionists and Taoists, 300,830,000; Mohammedans, 221,825,000; Hindus, 210,540,000; Animists, 158,270,000; Buddhists, 138,031,000; Shintoists, 25,000,00; Jews, 12,205,000; unclassified, 15,280,000.

The largest number of visitors ever known attended the Bishops' Council at Tampa, Fla., which met the 13th to the 15th of this month. They were all well entertained by Rev. S. A. Williams and his co-laborers, and general expressions of appreciation were heard on every side. The Bishops held their session in private, and all were present except Bishop Tyree, of the First Episcopal District, who was detained at home on account of illness, and Bishop Tanner, who is retired.

The report of Dollar Money was, as usual, interesting. Secretary Hawkins reported an estimate of \$275,000 for Dollar Money for the current year, which is an increase of \$37,000 over last year. Increases were reported for all districts, the largest being for the Eighth Episcopal District, under W. H. Heard, being \$4600. The Sixth Episcopal District, under Bishop Flipper, reported an increase of \$3800. The Fourth Episcopal District, under Bishop Coppin, reported an increase of \$2500, and others smaller increases.

The Bishops decided to continue the Commission on the Ter-Centenary, and it is hoped that before this year passes the \$300,000 called for will be raised. Bishop Connor, chairman of the Commission, is using every effort to see that interest in this matter is general. It is expected that in April, the anniversary of the close of the war of 1865 and the beginning of the last war for democracy, will be the time when their exercises will be held generally throughout the Church by those who did not observe Jan. 1. Bishop Coppin reported that in Chicago a great union meeting will be held on Appomattox night, the 9th of April, when the city of Chicago expects to raise its quota for the Ter-Centenary.

The Commission on Social Service, of which Bishop W. D. Chappelle is chairman, was also continued. A new commission on "After-War Problems," was appointed by the Council. We have not as yet received the official list of this committee, but from what we understand, they are Bishops Smith, Coppin, Heard, Hurst, Shaffer, Flipper, Prof. A. S. Jackson, Prof. J. R. Hawkins and Rev. R. R. Wright, Jr. It was announced that Bishop J. S. Flipper will prepare the Episcopal Address and Bishop H. B. Parks will preach the Episcopal Sermon at the General Conference in

St. Louis.

The Bishops recommended that the General Conference will meet the first Monday in May, 1920, and will convene for only two weeks, on account of the high cost of living. \$1.50 per day will be charged or \$21 for each delegate for the two weeks.

The General Conference Commission is called to meet in St. Louis on the third of April by Bishop Parks, as chairman. With reference to the election of delegates it was announced that the delegates had been elected in the Central Florida Conference in the Louisiana Conference in the disciplinary arrangement and that reference to representation will be strictly adhered to. Bishop Heard announced that one delegate less was elected this year than four years ago in the North Louisiana Conference. If the determination of the bishops to hold strictly to the provision of the Discipline regarding representation is adhered to we shall have probably one hundred less delegates to the General Conference of 1920 than that of 1916. The Bishops

decided to meet next year in Baltimore, at the invitation of Bishop Johnson, and Dr. Brooks. Dr. Brooks says he shall have the entire debt of Bethel Church paid when the Bishops meet with him. There were the usual public exercises. Bishop Heard preached the opening sermon on Thursday morning. The Communion was administered by Bishop Chappelle and other bishops. On Thursday night there were welcome addresses, the notable feature of which being the response by Bishop Jones, in which he laid down what should

be the attitude of the American Negro toward democracy.

On Friday night the General Officers were introduced and Drs. Rankin, Caldwell, Johnson, Allen and Wright spoke. Most of the delegates left Saturday in order to be at their churches on Sunday. Some who remained were of service to the Florida brethren in different parts of the state.

The Connectional Council also met at the time and had more than two hundred delegates present. Dr. R. W. Mance is chairman, and Rev. Lindsay



# Church-1919.

## Interesting Figures for Church and Sunday School Workers.

The Year Book of the Churches for 1919 shows for the first time the membership of the religious denominations by sexes.

The preponderance of women over men in the churches is not so large as is popularly imagined. Not all of the congregations returned their detailed figures this year to the census bureau. Those received show that 197,404 local churches out of the total of 228,007 in the United States have 19,990,204 women members as compared with 15,653,958 men, or a little over 56 per cent. women. This proportion is fairly consistent in all the leading denominations.

Even the Latter Day Saints, or Mormons, do not vary greatly from the general average, reporting 194,208 men and 209,180 women.

The proportion of men in the Roman Catholic churches is above the normal being 6,149,035 men as compared with 6,420,360 women. A few denominations approach the two-thirds proportion of women; for example, the Southern Methodists report 1,157,001 women and only 810,703 men. This same proportion holds true of the Colored Baptists and the Colored Methodist Episcopal church, while the Presbyterian bodies are slightly more masculine, with the single exception of the United Presbyterian Church of North America, with 64,670 men and 90,678 women.

The smallest body listed is the Apostolic church, with seven faithful women and five men to make up a truly apostolic dozen. The Two-Seed-in-the-Spirit Predestinarian Baptists number 150 men and 247 women in thirty congregations.

The one body apparently safe from any possible feminist uprising is the Association of Buddhist Temples, whose 4,698 Japanese men should be able to hold in awed subjection the 941 fair Nipponese who bow before the obese figure on the lotus throne.

In the Sunday school reports, with any other guise which the enemies of a total of 19,951,675 children enrolled, order and decency may assume. and almost two million teachers and officers, there is a rise over the figures of the ten years previous of five and a quarter million.

In the Baptist churches of the Northern Convention, 1,024,125 children and 112,250 teachers are now enrolled; 1,656,324 children with 159,733 teachers and officers are reported by the Baptist churches of the Southern Convention; and the colored Baptists register 1,204,328 children and 125,474 teachers.

The Presbyterian U. S. A. Sunday schools, with 145,196 teachers and 1,387,938 scholars, shows a high percentage of new recruits, being 32 per cent. above the figures for the previous decade.

The Congregational churches have Sunday schools totaling 654,102 members and 81,690 teachers and officers, in contrast to the 638,089 pupils of the earlier census.

The Disciples of Christ report the largest percentage of growth in Sunday school membership, showing a gain of 315,529 scholars, a 50 per cent increase, registering now 953,618 children with 85,036 teachers.

The Protestant Episcopal Sunday schools have 493,080 scholars and 55,241 teachers, and the Methodist Episcopal schools number 3,872,200 scholars with 391,922 officers and teachers.

The Methodist Episcopal church, South, has 1,683,129 Sunday school scholars, instructed by 152,551 teachers.

In the Roman Catholic church, the Sunday schools of 1,853,245 pupils and 69,641 officers and teachers show an increase over the membership of the previous census of some twenty-five per cent.

## Ignorance Our Only Menace.

The point has been well made and we have taken pains to emphasize it that ignorance is the menace that must be fought in this country in the form of Bolshevism, I. W. W.-ism, or

Even ignorance, which is far from general in America, would contain little menace if it were not capitalized by designing politicians for political ends, regardless of consequences.

Bolshevism cannot get very far when it depends upon imposing upon the ignorant the belief that they can get something that they have not earned at the expense of those who by labor, diligence and thrift have laid something away. Appeals of this nature always are made to and only to the ignorant; those who can inform themselves know better.

There are only about seven per cent. of the people of the United States who cannot read and write, and while this is appalling in itself, it is comforting to know that from this small percentage must be drawn the element of Bolshevism, which is, after all, only Socialism carried to its logical absurdity.

Of the first 2,000,000 soldiers drawn to fight under the American flag, 200,000, or ten per cent., were illiterates, which might be terrifying in other circumstances. Fortunately in this soil, ordinarily the breeding place of Bolshevism, the seeds of patriotism, discipline and love of order were sown before the destructive growth of anarchy had a chance to take root.—St. Paul Pioneer-Press.

## Imperial Fanfare.

Shortly before the armistice was signed, the military intelligence bureau of the war department issued a letter to the press asking that newspapers refrain from "exploiting unduly the participation and achievements of American forces in Allied victories," the reason for the request being that such exploitation "may inspire jealousy and have a harmful effect." It was also stated that the members of the American expeditionary forces were being embarrassed to the point of discomfiture by the laudatory articles which gave American troops chief credit for accomplishments.

In view of the plea the administration felt inclined to make at that time when all the cables and mails were censored, we wonder that there is no similar plea now when all the dispatches, more or less under the influence of a censorship, give President Wilson credit for practically everything that is being done at the peace conference. Is there no fear of "jealousy" now?

## EDITORIAL CORRESPONDENCE—BISHOPS' COUNCIL WELL ATTENDED.

Tampa, Fla., Feb. 13, 1919.

The Bishops of the A. M. E. Church assembled in St. Paul A. M. E. church, Thursday, Feb. 13, 1919, Bishop B. F. Lee, D. D., acting Senior Bishop, presiding. Dr. S. A. Williams, that excellent pastor with the cooperation of Bishop John Hurst, one of the most up-to-date bishops in the race, had things in fine trim for the entertainment of the Council and visiting ministers. Bishops present were: Bishops B. F. Lee, D. D.; C. S. Smith, D. D.; M. D.; C. T. Shaffer, D. D.; M. D.; J. Coppin, D. D.; J. S. Flipper, D. D.; L. L. D.; H. B. Parks, D. D.; J. Albert Johnson, D. D.; W. H. Heard, D. D.; John Hurst, D. D.; J. H. Jones, D. D.; A. M.; W. D. Chappelle, D. D.; J. M. Conner, D. D.; Ph. D.; I. N. Ross, D. D. and W. W. Beckett, D. D.; Bishop Evans Tyree, D. D., M. D., was detained on account of his illness; Bishop Tanner, the Senior Bishop having retired from active service, was also absent. The following General Officers were present: Drs. B. F. Watson, J. R. Hawkins, J. C. Caldwell, R. R. Wright, Profs. Ira T. Bryant, A. S. Jackson, Drs. J. W. Rankin, R. C. Ransom and G. W. Allen. Wm. D. Johnson, Chief Secretary of the General Conference; Dr. J. T. Jenifer, church historian, were the only absent General Officers.

Quite a large number of visiting ministers and distinguished laymen were in attendance, all of whom are members of the Connectional Council, whose principal work consisted in making recommendations to the General Conference and Bench of Bishops, and to pass on such matter in which the Council acted as an advisory body to the bishops and general officers. This Council consisted principally of men, a majority of whom will be members of the 1920 General Conference, notwithstanding the fact that the election of the ma-

ior portion of delegates to the General Conference will be held during the present year, some of which elections have been held since last December. Consequently, much importance is credited to the action of the Connectional Council which meets simultaneously with the Bishops Council. Among the many who attended this Council were the following (as we were able to gather):

First District—M. W. Thornton, Henry Y. Arnett, M. F. Sides, A. R. Cooper, R. J. Williams, J. C. Beckett, W. J. Oliver, R. L. Cummings, H. P. Anderson, H. Tyree, R. R. Wright, R. C. Ransom, Isaac Gibbs. Second District—A. L. Gaines, C. E. Stewart, W. S. Brooks, C. H. Steptean, C. M. Tanner, J. H. Murphy, G. B. West, E. H. Hunter, S. S. Morris, G. C. Taylor, D. A. Robinson, K. C. Holt, J. W. Walker, A. D. Avery, J. D. Cowan, G. A. Edwards, J. H. Hall, J. R. Hawkins, A. J. Wilson, G. S. Carnes, J. E. Jackson, D. L. Grady, L. R. Pierce, J. W. Brown. Third District—R. H. Bumby, J. M. Wheeler, J. W. Jarvis, C. J. Powell, W. H. H. Butler, W. S. Scarborough. Fourth District—A. L. Birt, S. W. Woods, O. E. Jones, B. F. Watson. Fifth District—J. C. Caldwell. Sixth District—F. A. White, C. P. Hobbs, M. A. Fountain, W. E. Bailey, W. C. Kelly, W. J. Williams, B. S. Hanna, N. Bembry, A. L. Sampson, R. L. Heard, W. O. P. Sherman, Jr.; B. J. Ross, R. V. Branch, G. W. Williams, J. S. Downs, J. H. Hall, J. B. Bennett, Clinton Eley, Dewitt Eley, John Harmon, C. A. Wingfield, L. A. Townsley, R. J. Jefferson, T. J. Wilkerson, T. J. Linton, Calvin Johnson, W. A. Fountain, C. G. Gray, J. A. Lindsay, W. A. McClendon, J. H. Jones, S. F. Andrews, R. A. Whitfield, J. G. Brown, S. F. James, J. Robert Tolliver, E. B. Brown, F. R. Simms, E. Reece, R. H. Singleton, J. R. Thomas, J. A. Hadley, P. W. Greatheart, W. G. Alexander, L. H. Smith, R. W. Wilson, S. S. Wilkerson, J. E. McLin, J. B. Epton, S. A. Rosebro, A. B. Cooper, J. T. Barr, G. H. Greene, A. C. Wells, J. L. Butler, M. W. Webb, W. D. Johnson, F. M. Johnson, J. I. Stringer, J. W. Dennis. Seventh District—R. W. Mance, Sandy Simmons, L. F. Alston, J. E. Beard, D. A. Perrin. Eighth District—J. W. Hair, W. H. Edwards, W. M. Barnes, J. E. Brown, F. R. C. Darden, G. F. Stinson, E. D. Williams, W. H. Braxton. Ninth District—W. H. Mixon, H. N. Newsome, P. W. Walls, R. C. Dickson, W. M. Pyles.



L. G. Duncan, G. W. Allen, W. T. Ver-later on in the session the sad news non, I. T. Bryant, J. A. Jones, I. J. came that Bishop C. S. Smith's aged Edwards, D. H. Butler, C. V. Roman, mother had passed over the river, and M. D. Tenth District—C. W. Abbing-entered eternal rest, in which time of ton, H. A. Carr, J. W. Rankin, A. S. sorrow, we all joined in grief and Jackson, L. B. Kinchin. Eleventh sadness with Bishop Smith, who left District—G. W. Hawkins, James Wise, on the first train Friday, after re-D. M. Baxter, R. D. Nimmons, S. H. ceiving the sad telegram, for Detroit, Betts, R. W. Whitehurst, N. Z. Gra-Mich., where his mother fell asleep ham, S. A. Williams, C. A. Whitfield, in Jesus.

J. E. Starks, S. J. Patterson, J. R. The Connectional Council assem-Blye, R. T. Gordon, C. C. Simmons, bled at 3 o'clock p. m., Thursday, Dr. James Murray, M. W. Bagley, E. M. R. W. Mance, president, presiding. Arnold, A. Jackson, W. D. Certain, J. After the usual religious services the A. Gregg, C. C. Graham, A. E. Tanner, president delivered his annual address, G. W. Reid, R. B. Brooks, J. S. Bras-in which he made some wholesome well, S. S. Bell, T. G. Haines, S. A. suggestions and recommendations, Harris, P. Johnson, S. S. Andrews, N. some of which were discussed and S. Steele, T. J. Williams, T. C. Kelley acted upon by the body. Dr. J. A. G. Archie, P. M. Murrell, R. R. Wil-Lindsay of Georgia, the secretary, liams,, C. S. Long, T. E. Debose, J. B called the roll and those whose names Grant, J. W. Dukes, R. L. Brown, A appeared in this correspondence were A. Williams, W. G. Fields, D. F. recorded present. The minutes of Greene, P. K. Johnson, William the last meeting were read and ap-Fashaw, D. E. Bellamy, I. H. Dixon, proved. All essential committees R. D. Macklin, W. C. Braddy, A. L. were appointed. The following Smith, T. W. Carter, W. B. Kellox, J. Special Committee was appointed on B. Blackwell, B. J. Jones, E D. Demp-sey, A. J. Ferrell, E. J. Jackson, H. E. Dennis, W. H. A. Pickett. Chas. H. M. E. church at St. Paul A. M. E. Anderson, J. S. Branson, M. M. Smith, church, Tampa, Fla., Feb. 14, 1919, 3 J. W. Williams, J. T. Marks. Twelfth p. m., and the following program was District—J. I. Lowe, R. C. Holbrook, reported and rendered. Master of O. L. Moody, V. M. Townsend, L. S. Ceremonies, Dr. H. Y. Arnett; Musi-Overall, A. H. Hill, Rev. Clayborn, J. cal Director, Dr. Charles E. Stewart. D. Howell, W. T. Hope, E. J. Lunnon, Hymn, "How firm a foundation," Dr. F. T. Lytes, W. L. Patterson, W. W. J. W. Rankin; prayer, Dr. G. W. Al-len; hymn, "Christ the solid rock," Harris.

The Bishops' Council assembled at 10:30 a. m.: 1st, music by the great choir; 2nd, Bishop C. S. Smith, pre-lude; 3rd, Bishop C. T. Shaffer lined first hymn; 4th, the choir and congregational singing; 5th, prayer by Bishop L. J. Coppin; 6th, Music by the choir; 7th, Scripture lesson by Bishop H. B. Parks; 8th, second hymn by Bishop J. S. Flipper; 9th, second Scripture lesson by Bishop J. A. John-son; 10th, music by the choir; 11th, Decalogue, led by Bishop L. J. Cop-pin; 12th, sermon by Bishop W. H. Heard; 13th, Bishop W. D. Chappelle consecrated the elements of the Lord's Supper, and administered by him and other Bishops to the General Officers and Bishops and then to the visiting ministers and congregation; 14th, Bishop B. F. Lee, the acting Senior Bishop announced the absence of Bishops Tanner and Tyree, giving as the cause, the illness of Bishop Tyree and that Bishop Tanner had retired from active service on account of his age and physical weakness. And

country in particular and the world

in general. Drs. Scarborough, pres-ident of Wilberforce University and Dr. W. H. Mixon told of their per-sonal experiences with Col. Roose-velt as they both had been in per-sonal contact with him during the time of his incumbence in office. Dr. Lowe treated his life from a historic viewpoint and said many good things about Mr. Roosevelt's life and con-

"America has had four presidents who were world figures, Washington, duct. Dr. W. T. Vernon said:

Lincoln, Roosevelt and Wilson. War and their relationship to the wars in which their countries were engaged gave three entre into the affairs of the civilized nations of earth. Roosevelt in a time of peace, because of his in-trinsic greatness became a colossus, who by genius bestrode the world. When he fell asleep the mightiest figure of the Western Hemisphere passed away. He was my friend. He was friend to the undermen of every clime. He was no apologist nor trim-mer, he had a hatred for shams. His statesmanship was clean, highminded and pure. He believed in the equal-ity of mankind. He was for all men up and no man down. He stood as a bulwark against all forms of injus-tice. The real men of the race today must live for the things for which Roosevelt strove. We are unworthy of his memory unless we stand for even handed justice for all men, for every right guaranteed us under the Constitution.

"As the years come and go, his memory will grow brighter. Distance will only lend enchantment to the world's conception of his greatness. Rest, Roosevelt rest, thy fame is se-cure, trusted with posterity it is se-cure. 'Tis safe with those who love free government, with those who strive for real democracy, and for the bringing of the kingdom of the Son of man to earth. Minstrel and bard may sing of thee, historians will embalm thy memory in sacred urn. When centuries have passed away and all entablement erected to thy memory shall crumble into the dust, fresh and immutable as the God or-dained deeds of the prophets, thy deeds shall endure until time shall cease to be."

The Connectional Council made some very very pertinent recom-mendations to the General Confer-ence, which are to be read to the Gen-eral Conference, and the members of

the Connectional Council who will be elected delegates to the General Con-ference are pledged to do all in their power to have the recommendations enacted into law. Some of the mat-ters acted upon were the time limit the salaries of Bishops and General Officers, etc. Dr. L. J. Gains was elected official reporter for the Coun-cil, whose report we hope to get in time for the next week's issue, will give full account of the accomplish-ment of the Council.

The Bishops' Council was held be-hind closed doors and their work can-not be authentically published until officially announced by Bishop John Hurst, the secretary of the Council, at which time this paper will give full account of the work done by the Bishops' Council. To attempt an ac-count now would be based entirely upon rumors and conjecture, so we shall abide our time to publish facts such as the Church may rely upon.

We left Tampa, Saturday at 1 p. m., for Jacksonville, where we spent some time with our only living sister, Mrs. Cornealia Alexander, who with her only two living children, Mrs. An-nie Littles and Mr. Wm. Alexander had prepared for our visit to perfec-tion. As we have made it our rule to worship somewhere every Sabbath, we worshipped at St. Stephens A. M. E. church, of which Dr. C. C. Simmons is the up-to-date pastor. We heard Dr. J. T. Linton, P. E. of Georgia, preach at 11 a. m., and Dr. T. H. B. Walker at 3:30 p. m. Dr. Walker is at the head of a society which he or-ganized twenty years ago and now re-ports 6600 members and 1390 lodges, several of which turned out to hear him preach a special sermon to the order. Dr. White of Georgia, preached at 8 p. m. The sermons were great and well received by the people. By request the editor made two short addresses, one in the morn-ing and one in the afternoon.

Rev. C. C. Simmons, D. D., the high-ly esteemed pastor, is serving his first year at this station, where he found 172 members when he took charge. He is an Edward Waters College man and we learned that he has been pas-toring in this city eight years, and the people follow him wherever sent. He is a sweet singer and great preacher. He has brought the membership of this church from 172 to above 400. He is a young man of sterling qual-ities and will be found helpful in fos-tering the objects of the government

of this great church of Allen.

I was informed that the congrega-tion under his leadership will make the greatest report in the history of the church. They now have all their claims and are only waiting for roll call at Mt. Zion in this city, March 13th next. The officers and members are clamoring for his return to them another year

Dr S. A. Williams, the great pastor of St. Paul A. M. E. church in Tampa, Fla., and who entertained the Bish-ops' Council and unusually large del-egation of visitors, deserves special mention and merited commendation for the great work he has done, both at Jacksonville and Tampa and for the complete arrangements which re-sulted in one of the best, if not the best cared for meetings of its kind, held in the history of the Church. Great Mt. Zion A. M. E. church of Jacksonville, Fla., stands as one of the evidences of Dr. Williams' great-ness as a man who does big things in a church, and St. Paul in which the meetings mentioned herein were held, stands as a conclusive proof of his abil-ity to handle man and matter. We heard a brother, who seems to know the state, say, that Dr. Williams built the two finest A. M. E. churches in Florida, naming Mt. Zion of Jack-sonville and St. Paul of Tampa, Fla, besides others in the state. The name of Dr. S. A. Williams as a great churchman stands high up on the list. His history says: He will take care of anything intrusted to his care.

Friday Night—General Officers' Public Meeting.

Dr. J. W. Rankin presided. The following General Officers made speeches: Dr. R. R. Wright, Prof. A. S. Jackson, Dr. J. C. Caldwell, G. W. Allen, Dr. R. C. Ransom. The meeting was pronounced a success from every viewpoint. The consensus of opinion with the people, both colored and white is that a lasting and favorable impression was made for the A. M. E. church in and around Tampa, Fla.



Church - 1919.

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Next Session of National Convention, Columbus,  
O., September, 1920.

**REGULAR NATIONAL  
BAPTIST CONVENTION  
ADJOURNS AT NEWARK**

Newark, N. J., Sept. 19. Dr. E. C. Morris of Helena, Ark., opened the thirty-ninth annual convention of the National Baptist Association. More than 10,000 delegates from all parts of the country were in attendance at the Frist Regiment Armory last Wednesday morning. Governor William N. Runyon and Mayor Charles P. Gillen delivered addresses of welcome on behalf of the city and state. Both addresses were very good and every one present was impressed with the sincerity of both the speakers. Governor Runyon referred to the excellent progress made by the Race and declared that the convention was an indication of the journey that had been traveled. He said the delegates had a right to feel proud of what had been accomplished.

**Mayor Delivers Address**

Mayor Gillen, following the governor, welcomed the delegates to the city and declared that the governor had expressed his thoughts in commenting upon the progress the Race had made.

Rev. E. C. Morris, who for twenty-five years has been president of the convention, said in his opening remarks that the disturbed condition of our country is awaiting the advance of the religious movement of the world and that the Baptist of America is here to do his part in the bringing of peace to the world.

Rev. Joseph Twomey, pastor of the Peddie Memorial Church (white) and one of the finest churches in the city, delivered an address of welcome in behalf of the white Baptists of the state and Rev. J. C. Love spoke for the Colored Baptists of the state.

**The Opening Session**

In opening the session of the second day of the convention Dr. E. C. Morris told the convention of the proposed plan of raising money to erect a national theological seminary in Nashville, Tenn. He said that the white Baptists of the South were going to contribute \$50,000. The convention made a big hit by the singing of the folk songs.

Dr. William Haynes, in reporting for the National Baptist Sunday School Publishing Board, of which he is secretary said that the board had furnished during the year 1,078,000 copies of periodicals. Dr. Morris, in the course of his annual address, made a strong plea for the Race and the rights which we are entitled to. He asked that democracy reach us as it does other nations.

The third day's session was opened with a speech by Rev. Dr. P. James Bryant of Georgia. Dr. Bryant said we must realize that it matters not where you come from or what section of the country you live in, if you are a Negro there is a racial feeling against you and you must overcome it by right living, by industry and thrift. Other speakers were Dr. E. W. D. Isaacs of Nashville, Tenn., secretary of the National B. Y. P. U., and Dr. Richard Spillers of North Carolina.

Friday night the old armory was packed to overflowing when Dr. Sutton E. Greegs of Memphis, Tenn., delivered a wonderful address.

**Dr. Gorden Makes Report**

Bishop W. P. Thirkield of the Methodist church and a member of the Federal Council of Christian Churches, and C. C. Spaulding, an official of the North Carolina Mutual Life Insurance Company, and Dr. L. G. Gorden, secretary for foreign missions, reported that the Baptist church gave for foreign mission last year the sum of \$25,445.59.

Officers were elected as follows: Dr. E. C. Morris, president, for the twenty-fifth time; Dr. W. G. Parks of Philadelphia, vice president; Rev. P. B. Hudson of Selma, Ala., secretary; Rev. A. J. Stokes of Montgomery, Ala., treasurer; Rev. M. M. Rogers of Dallas, Texas, auditor; Rev. C. H. Parrish of Louisville, Ky., statistician.

**Ladies' Auxiliary Meets**

The ladies held the nineteenth annual convention in the Bank Street Church, Dr. E. E. Ricks, pastor.

Mrs. S. Willie Layton, president, presided at all the sessions. Many prominent women from all parts of the country were here, among them being Mrs. Nannie H. Burroughs of Washington, D. C., president of the Industrial Training School for Girls; Mrs. Alice Tucker, president of the women's state convention of Pennsylvania; Mrs. Musette B. Gregory, head of temperance department, New Jersey State Federation of Colored Women's Clubs; Mrs. Mary E. Talbert of New York, president of the National Association of Colored Women; Mrs. Alice Dunbar Nelson of Delaware, and many other prominent women from all parts of the country.

The ladies had their program made up of some of the best speakers of the Race. Among them were Dr. Emmet I. Scott, secretary-treasurer of Howard University, Washington, D. C., and James Weldon Johnson, field secretary of the National Association for the Advancement of Colored People, of New York. Rev. A. D. Roan of Pine Bluff Ark., attended the convention.

**THE CONNECTIONAL COUNCIL  
OF THE A. M. E. CHURCH**

*The Christian*  
(Continued from page 1)  
discrimination in the publication of matter in favor of certain sections of the Church and recommended that such discrimination be discontinued. The report urged the editors to take such methods as would insure the delivery of the papers to the legitimate subscribers. The committee condemned the seeming policy of the editors of excluding favorable mention of the names of aspirants for position in the Church, and urged the editors to inaugurate an open floor policy in this regard. The committee on time limit reported that in its opinion the best interests of the A. M. E. Church demanded the removal of the time limit now set forth in our Book of Discipline.

The Committee on Church Schools recommended a workable robust educational program; the standardization of our education institution; the establishment of scholarships by our educational department for intelligent students; the establishment of scholarships by our leading churches and establishment by our Educational Department of teachers' agencies whereby our educational institutions may be furnished with competent instructors.

The Committee on Race Adjustment recommended the Fourteen Articles of Dr. J. R. Hawkins as the most comprehensive method of bringing about race adjustment.

The Committee on the State of the Country put the Connectional Council on record as favoring a National Congress on Reconstruction, to be directed by the A. M. E. Church; that the Connectional Council designate Revs. C. A. Winkfield, R. R. Wright, H. Y. Arnett, A. S. Jackson, A. L. Gaines as a committee to confer with the Bishops with a view of bringing about this National Race Congress; that a new and improved stand be taken in politics that will teach the race their political potentiality.

The Committee on Episcopal Needs expressed the highest esteem and respect for our present Board of Bishops as leaders of the race; recommended that the Connection be re-districted and that the numerical strength of the bench of Bishops be increased.

The Committee on Organic Union endorsed the progress already made toward organic union of Negro Methodist bodies and recommended that our lay membership be more fully enlightened on the progress already made and the hopes for future organic union.

The Council on Recommendation of the Committee on Roosevelt Memorial set apart a special hour for memorial exercises, at which time Dr. H. Y. Arnett presided and Dr. Chas. E. Stewart acted as musical director



and the following program was rendered in a most impressive manner: Hymn, "How Firm a Foundation," Dr. J. W. Rankin. Prayer, Dr. G. W. Allen. Hymn, "Christ the Solid Rock," Dr. M. W. Thornton. Eulogy, Dr. W. S. Scarborough. Eulogy, Dr. W. H. Mixon. Solo, "Calvary," Dr. F. P. Lytes. Eulogy, Dr. J. I. Lowe. Eulogy, Dr. W. T. Vernon. Solo, "Lead Kindly Light," Dr. J. A. Gregg. Declaration, Dr. R. C. Ransom. Quartet, Drs. Lytes, Gregg, Beckett and Jarvis. Benediction, Dr. W. D. Johnson.

The enrolled membership of the Connectional Council this year exceeded any previous enrollment. The total enrollment was two hundred and twenty. The Connectional Council will hold its next session February of next year, in Baltimore, Md., at the time of the mid-winter session of the Bishops. That the readers of our newspapers may obtain an idea of the Church represented in the Council, we herewith attach the roll as made out for the session which assembled in Tampa.

First District—Revs. M. W. Thornton, M. F. Sydes, A. R. Cooper, R. J. Williams, J. C. Beckett, H. Y. Arnett, W. J. Oliver, R. L. Cummings, H. P. Anderson, H. Tyree, R. R. Wright, Jr., R. C. Ransom, Mr. I. Gibbs.

Second District—Revs. A. L. Gaines, C. E. Stewart, W. S. Brooks, C. H. Steptean, C. M. Tanner, Mr. J. H. Murphy, Revs. G. H. West, E. H. Hunter, S. S. Morris, G. C. Taylor, Mr. G. A. Robinson, N. C. Holt, J. W. Watkins, A. D. Avery, J. D. Cowan, G. W. Edwards, A. J. Wilson, G. D. Carnes, J. E. Jackson, D. L. Grady, L. R. Pearce, J. W. Brown, Prof. J. R. Hawkins.

Third District—Revs. R. H. Bumry, J. M. Wheeler, G. W. Jarvis, C. J. Powell, W. S. Scarborough.

Fourth District—Revs. A. L. Birt, S. W. Woods, O. E. Jones, B. F. Watson.

Fifth District—Rev. J. C. Caldwell.

Sixth District—When the Sixth District was called it was reported that sixty representatives were present. The district representatives failed to hand to the Official Reporter the names of the representatives of the district. It is very greatly regretted, therefore, that the reporter cannot give the list in full. We recall, however, that among those present were Revs. R. H. Singleton, J. L. Butler, L. H. Smith, C. A. Winkfield, W. A. Fountain, W. D. Johnson, L. A. Townsley, S. G. Roseboro, F. M. Johnson, R. V. Branch, R. R. Simms, J. A. Hadley, W. G. Alexander, John Harmon and P. W. Greatheart.

Seventh District—Revs. R. W. Mance, S. Simmons, L. F. Alston, J. E. Beard, D. A. Perrin.

Eighth District—Revs. J. W. Hair, W. H. Edwards, W. M. Barnes, J. E. Brown, J. R. C. Durden, G. R. Stinson, E. D. Williams, W. H. Braxton.

Ninth District—Revs. W. H. Mixon, H. N. Newsome, P. W. Walls, R. C. Dickson, W. M. Pyles, L. G. Duncan, G. W. Allen, W. T. Vernon, I. T. Bryant, J. A. Jones, I. J. Edwards, D. H.

Butler, Dr. C. V. Roman. Tenth District—Revs. C. W. Abington, H. A. Carr, J. W. Rankin, Prof. A. S. Jackson, Prof. L. B. Kincheon. Eleventh District—Revs. G. W. Hawkins, James Wise, D. M. Baxter, R. D. Simmons, S. H. Betts, R. W. Whitehurst, N. Z. Graham, S. A. Williams, C. A. Whitfield, J. E. Starks, S. J. Paterson, J. H. Blye, R. T. Gardner, C. A. Simmons, James Murray, N. W. Bagley, E. M. Arnold, A. Jackson, W. D. Certain, J. A. Gregg, C. Graham, A. E. Tanner, G. W. Reed, R. B. Brooks, J. S. Braswell, S. S. Bell, T. G. Harris, P. Johnson, S. S. Andrews, N. D. Steele, T. J. Williams, T. C. Kelly, G. Archie, P. M. Murrell, R. R. Williams, W. G. Fields, D. F. Greene, P. K. Johnson, W. Jashaw, D. E. Bellowy, J. H. Dixon, R. D. Macklen, W. C. Brady, A. L. Smith, T. W. Carter, W. B. Kellix, J. B. Blackwell, B. J. Jones, E. D. Dempsey, A. J. Teekel, E. J. Jackson, E. A. Dennis, W. H. A. Pickett, Charles H. Anderson, J. S. Branson, W. M. Smith, J. W. Williams, J. T. Marks.

Twelfth District—Revs. J. I. Lowe, R. C. Holbrook, O. L. Moody, V. M. Townsend, L. S. Overall, A. H. Hill, J. D. Howell, W. T. Pope, E. J. Lemon, F. T. Lytes, W. L. Paterson, W. Harris.

## URGED TO TAKE STEPS TO BRING ABOUT JUSTICE

Representatives of the P. E.

Church in Detroit Ask

Radical Change.

*The Appeal*  
**HAITI NOT FORGOTTEN!**

*10-20-19*  
**Colored Bishop for Island**

**Republic and Liberia Included in Memorial.**

Cleveland, Ohio, Oct. 7.—Urging the Episcopal Church to appoint one colored suffragan bishop for each of its eight provinces in the United States and in addition bishops of Liberia and Haiti, who shall be "of the same race as the people of these republics," the annual session of colored Episcopal ministers came to a close last Friday. The petitions were presented in the form of memorials to the General Conference of the church now in session at Detroit, Michigan.

The sessions of the colored conference here were attended by more than one third of the one

hundred fifty ministers of the country. The opening session was held in the diocese Cathedral where President Grice and Bishop Demby, Suffragan of Arkansas spoke for the Conference and Bishops Leonard and McMillin delivered addresses of welcome. Forty priests in doctors and bachelors hoods were in the procession and the cathedral choir of seventy five voices furnished music. After the official opening, beautiful St. Andrews Church was consecrated by Bishop Leonard and the business session of the conference were held there.

The conference decided to hold general sessions once in three years, but provinces will continue their annual sessions. The province in which Maryland is situated includes also Pennsylvania, Delaware, District of Columbia and Virginia. The first session of this Provincial Conference will be held in St. Simon Church, Philadelphia, Rev. John R. Logan pastor. Memorial sent to the General Church Convention now in session in Detroit include the following:

1. To effect such legislation as will render it lawful for Provincial Synods to elect one or more Suffragan Bishops for work within such Provinces.

2. To authorize and direct the Board of Missions to employ a colored Priest as Field Secretary of Labor under the direction of the President of the Board of Missions in the field covered by the Workers of this Conference.

3. To elect and consecrate for the Republics of Haiti and Liberia Bishops of the same race as are the people of these Republics.

4. To take such steps as will greatly aid in bringing about "social justice" for the colored people of the United States and securing for them Christian treatment as full citizens of this Republic.

The officers elected are as follows: President, Rev. Everard W. Daniel, St. Philip's Church, New York; vice president, Rev. Dr. G. F. Bragg, St. James Church, Baltimore, Md.; assistant secretary, Rev. J. K. Satterwhite, St. Philip's Church, Jacksonville, Fla.; treasurer, Mr. Archer C. Nicholson, Philadelphia, Pa.; necrologist, Rev. Emmett E. Miller, St. Stephen's Church, Petersburg, Va.

**Petersburg Professor Raised**

**To High Office by Detroit**

**Convention**

**WHITE MAN TO LIBERIA**

**Desires of Colored Ministers**

**of This Country For Eight**

**Bishops Not Reached**

*The Appeal*  
Detroit, Michigan, Oct. 23.—Rev. Samuel Whitmore, Grice, B. D., warden and resident professor of the Bishop Payne Divinity School, was elected Bishop of Haiti by the Episcopal General Convention in

session here. Rev. Dr. M. Overs, white, born in England and now pastor of a church in Bradford, Pa., was elected Bishop of Liberia. Bishop Overs will have a colored suffragan bishop under him.

The Rev. Grice is about forty years of age, and hails from South Carolina. He graduated from St. Augustine in Raleigh, N. C., and

Bishop Payne Divinity School, Petersburg, Va. in 1904. He had charge of a colored mission in Spartansburg, S. C. and was ordained to the priesthood by Bishop Capers in 1906. In 1910 he became warden and professor in his alma mater in Petersburg.

The Bishop-elect has been active in the Conference of Church Workers among Colored People and served for three years, up to the recent Cleveland Conference, as president.

Surprises and dissatisfaction were expressed in many quarters that the General Conference of the church did not elect also a colored man as Bishop to Liberia. The colored churches of the country have asked for eight colored bishops for work here. So far the petition has not been acted upon.

### 10,000 BUY HOMES

Detroit, Mich., Oct. 23.—Speaking before the Industrial Conference of the National Urban League here last week, Dr. J. G. Lemon of the Wage Earners' Bank of Savannah, Ga., declared that this institution had aided 10,000 persons to purchase homes in the 19 years of the Bank's existence. Dr. George C. Hall, of Chicago, said that Detroit is an example to Negroes living without friction among Greeks, Poles, and Jews.

"If he can manage to live without friction among plain American citizens, many of his problems will be ended."

William Pickens of Baltimore, stated that the Negro is going to remain in the north, because his dollar is worth more there.

**AFRO-AMERICAN COUNCIL**

*The Associated Negro Press*  
**MEETS**

*10-20-19*  
New York, Nov. 8th.—The twenty fifth annual meeting of the Afro-American Presbyterian Council ministers, elders and lay delegates, was held at Faith Presbyterian church, this city, Rev. W. E. Williams, D. D., minister and it brought to York many of the most prominent Colored church workers in the country. The local committees entertained a large number of visitors.

## Chicago Woman Chosen At King's Daughters' Meet

Freeport, Ill., Oct. 31.—For the first time in the history of the state organization of Illinois King's Daughters a woman of our race is elected to the international convention at St. Louis as one of the five delegates at large. The unusual attention fell to Mrs. Anna S. McKinley of Chicago. Mrs. McKinley has been a member of the King's Daughters for all of twenty years and is one of the recognized workers of Cook County.

The King's Daughters of Cook County will hold their annual convention in Chicago on Nov. 6 at South Park M. E. Church, where they will be entertained by the executive council, consisting of Mesdames Smith, Trice, Brown, Brady, DuKette, McKinley, Stewart, Miller, Bennett, Franklin and Moore.

## BISHOP THIRKIELD FOR NEGRO BISHOPS

*The Raleigh In*  
(By Associated Negro Press)

Boston, Mass., Nov. 17.—Bishop Wilbur P. Thirkield, of New Orleans speaking at the monthly meeting of the Boston Methodist Social Union at Hamilton Hall, People's Temple, declared that if the American Negro is cast from the church and ostracised from society a gigantic world war between the black and white races will result.

As a means of bringing the Negro race into closer relationship with the Anglo Saxons, he advocated the election of Negro Methodist bishops.

"There are 350,000 colored people in our church," he continued. "What would be contrary to the New Testament; it would mean a race church, and we would forget the teachings of Jesus Christ. We have to hand the palm to 'Mr Fred' tend to unite and imagine the terrible calamity which would ensue if all the colored races in the world joined."



Church - 1919.

# CATHOLIC CHURCH GOOD TO DIE IN

Prominent Catholic Layman

Asks Catholic Church for Equal Justice.

PRIESTS NOT ANGELS.

Objection is Raised to White Priests and Ecclesiastical Tyranny.

(Mr. C. Marcellus Dorsey, who wrote the article printed below, is one of the most prominent Catholic laymen in the country. The article is interesting, therefore, in that it shows the general unrest among Catholics over intolerable conditions, and a growing tendency to demand better treatment.—The Editor.)

BY C. MARCELLUS DORSEY

Not since the Rev. John R. Slattery, more than fifteen years ago, renounced his allegiance to the Catholic Church, has there been such an universal interest in any Roman Catholic activity as is now being evinced by the colored people of the country in the coming meeting of the Catholic Bishops of the United States, which will have as one of its special objects, a discussion of ways and means to promote interest in Catholic Mission work among colored people.

Rev. John R. Slattery created quite a sensation at the time of the ordination of Rev. Father Dorsey, a colored priest, when he delivered a sermon which has since become famous. Shortly after this occasion the American Catholic Church was startled by the publication of a renunciation of all allegiance to the Church by Father Slattery. This priest had devoted his life and a large personal fortune to the spread of Catholicity among colored people. He began his career as an English Josephite. Because of race prejudice among the English Priests, Father Slattery severed his connection with the English Society and in 1893 completed the organization of the

present society of Josephite Fathers, now located at Pennsylvania avenue and St. Mary Street, this city. After 25 years in the priest-exact justice from the hands of hood, Father Slattery, in a published statement in the New York "Independent" summed the results of the endeavor to convert the colored race to Catholicity and the endeavors to promote vocations to the Catholic priesthood among the young colored men, with the following words:

"The Catholic Church's attitude toward the Colored People is one of sheer dishonesty."

The slated meeting of the Catholic Bishops of the United States, next week, is in response to a call issued by James Cardinal Gibbons. The Cardinal has specifically directed the attention of the Catholic world to his dissatisfaction with the results achieved by the white priests working among the colored people. It is said to be contrary to the custom of the Catholic Church for lay representation in these meetings, and we have no advice that any of the four colored Catholic priests now in the United States have been called into consultation.

To say that the colored people are interested in the deliberations of his distinguished body of Christian gentlemen is but a mild statement of the eagerness which the outcome of this meeting is awaited.

There can be no denial that the Catholic Church has lost prestige among Colored people. Colored Catholics are freely advancing objection to white priests and ecclesiastical tyranny toward colored people as the chief factors in the loss of numbers and loss of prestige by the Catholic Church among colored people.

Aside from the general dissatisfaction with the treatment accorded to them by white priests in both the colored and white churches, feeling of resentment against the Catholic Church authorities has been aroused by the reported rejection of a young colored man to continue his studies at St. Marys Seminary solely because of color prejudice.

WHITE PRIESTS NOT ANGELS

A well known colored Catholic during the week expressed himself as being at loss for a reason why many of the Catholic clerics were so unjust and tyrannical in their treatment toward colored people. He went further and remarked "all white priests are not angels. The notorious scandal emanating from the rectory attached to one of our local churches a few years ago, should serve as a warning against placing of young, untried, and often innocent white priests over colored people."

DISCRIMINATION IS COMMON.

Colored Catholics in nearly every white church in Baltimore City, and almost universally throughout the counties of Maryland, are forced to sit in rear seats or the galleries. In many of the churches colored communicants are invited to Communion altar after the white people.

Just recently at Mechanicsville,

Md., an Irish Jesuit, after collecting more than \$1000 from the colored people, at a separate dance and picnic (for the colored people) because of an innocent remark with reference to sanitation, violently demanded that the most prominent colored lady in attendance at this dance (because of her remark) should at once leave the dance floor. Fortunately, this lady knew her right in the premises, and did not leave.

THE CATHOLIC CHURCH GOOD TO DIE IN.

Many of the white priests working among the colored people, perform their labor under the assumption that the Catholic church is very good for colored people to die in. Life, liberty and the pursuit of happiness in the church, apparently, are of divine right the sole heritage of the white people. Aside from the prejudiced priests who employ white help in their rectories, it has been noted that none of the priests employ colored people in the many clerical positions created by many appeals for funds constantly being sent broadcast.

CATHOLICITY WITHOUT CONDITIONS THE DEMAND.

Apparently, colored Catholics are not asking favors from the Catholic Church. Catholicity without conditions seems to be the need of the hour, and all indications point to the fact that the colored people will in future demand equal and exact justice from the hands of whoever may be in authority in the Catholic Church without fear and with no desire for favors.

Fourth Day's Session  
Of Negro Baptists  
At Newark, N. J.

Miss Nannie Burroughs, Principal Of National Training School For Girls, Makes Strong Plea For Women.

Newark, N. J., Sept. 1. — "To make America Safe for Democracy"

was the theme discussed by Negro Baptists in the fourth day's session of the National Baptist convention in the old First Regiment Armory Saturday morning, presided over by Dr. E. C. Morris, of Helena, Ark.

"Somewhere in France are buried some of the best young men of both races," said Dr. E. C. Morris. "They died for universal democracy, and

we want that all America shall understand the true meaning of democracy, and there will not be any room for complaints and wailings. Freedom for all men in all parts of the country."

A plea was made for the opening of the door of industry to all Americans by Mrs. C. Cash, of Texas. The convention was opened with devotions by Rev. W. B. M. Scott, of Illinois; W. K. Young, of Missouri, and S. Bates, of Iowa.

The Rev. Dr. I. A. Thomas, of Evanston, Illinois declared that race riots were simply race misunderstandings, and as soon as the races of this country got together, there would be no more race riots. "The manhood rights of each race must be recognized."

The feature of the session today was the report of Dr. C. H. Parrish, the statistician of the convention. The Negro Baptists have a larger church membership than all the other Negro churches in America combined. In 17,200 churches the membership is 3,077,000; Sunday Schools, 20,333; officers and teachers 123,474; scholars 1,204,328; Baptist Colleges and high schools 123.

The Negro Baptist have their printing plant in Nashville, Tenn. in which the literature for the Sunday Schools and books by Negroes are printed.

In the convention an opportunity is given to study the progress made by the Negroes, for there are doctors, lawyers, merchants, bankers, college presidents and professors, stenographers, editors, insurance men—in fact every line of business trade, profession or work followed by Negroes is to be found among the delegates. These men and women are working for the uplift of their race. They have touched every phase of human life and endeavor.

The women have held a separate meeting in which the home life of the Negro has been touched in every phase, and strong plea made for the education of the Negro youth, and

the saving of the boys and girls. This convention was presided over by Mrs. Willis S. Layton, of Philadelphia. In her address this morning Mrs. Layton said, "The women train the children in the homes, schools and in the Sunday Schools. As women we are supposed to look upon big world problems and policies with interest less warped by public ambitions than men. The great moral issues and spiritual uplift or home and country is our special ambition."

The report of Miss Nannie H. Burroughs, corresponding secretary and president of the National Training School for Girls at Washington, D. C., touched many phases of the home life, and appealed for the organization of the domestic. She said in this connection, "Fifty-seven percent of the colored women who earn their bread work as domestics. There are 100,000 working in the homes of the people of all classes. The wage-earners who work as domestics are our most valuable assets. These women have as much power, in proportion, as the National Federation of Labor. All they need is organization and leadership. What Gompers has done for the man in the shop, some wise leader must do for woman in the kitchen.

Think of fifty-seven percent of the female wage-earners living their own individual lives in this age of organization, and in this country of industrial opportunity! In these troublous times, we need the united support of working women. The race doesn't know the value of the woman nor do the women know the value of union. A national federation of domestic and wage-earners should be formed, first, to increase the efficiency of the workmen; second, to safeguard their interests.

"For years the colored woman has been forced to attempt the impossible. We have always decried forcing a square peg in a round hole, but this is exactly what has been done in thousands of women who neither by



natural bent nor special training are cooks, chambermaids and nurses. They were born to do other things, but economic conditions and prejudice have forced them into these blind alleys. The destiny of the race is in the hands of the everyday people who do the everyday work and we will not get anywhere with our reconstruction program without them.

#### Lynching and Mob Violence.

"More has been said by the press, the pulpit and the people of both races against lynching and mob violence within the past three months than has been said during the whole long history of violence and lawlessness in America. Some are advising patience, others are urging us to meet violence with violence, others are discussing the causes and trying to justify the course of the mob.

"The cause has much to do with one's attitude in a situation of this kind. For years, an effort has been made to prove that the Negro is a brute, and that white men are compelled to protect their women from assault and outrages by lynching the offenders.

"The world knows now that what was first the excuse for lynching and mob violence isn't even thought of in some sections when some one wants to start trouble. The fact is, that the habit of lynching has become an ingrained trait. Thousands of this generation are so brutalized by nature and by inheritance that their very souls thirst for blood.

"Make as many excuses as we will the one big fact remains—lynchers and leaders of mobs are controlled by an inheritance of bad blood. The President of the United States has promised to call capital and labor together for a conference. The industrial unrest and the high cost of living are giving him much concern. Yes, the high cost of living seems to be giving the President of the United States more concern than the low estimate of human life. The surprise

of it all is that the Chief Executive has not lifted his voice in protest. Mr. Wilson is making a swing around the circle to defend the league of nations.

"Here is our prophecy, and it will not be long of fulfilment unless the Government of the United States take the mob in hand everything in the land will be brought to the ground by mob spirit. The sense of power and superiority is going to bring our nation to its death if that power is used in crushing the weak.

"The pulpit is as silent as the grave. Only a few of the millions of white women who plead for Belgium wept over Armenia, rushed to the Korea, have said one word against the atrocities in their own land. The very people who will give thousands of dollars to educate an evangelize the Negro in America will not give a dollar to anti-lynching fund, nor will they lift their voices in protest. What manner of Christians are these who will give millions to evangelize the Negro, but not one cent to civilize the savages that take part in these mobs. Pathetic! Is that all? God have mercy upon America and give us a better brand of Christianity to apply at home before we attempt to try it out on people of other lands."

**BAPTISTS ELECT MORRIS 25TH TIME**  
9-20-19  
(Special to THE NEW YORK AGE)

NEWARK, N. J.—The National Baptist Convention, which was in session in the city all of last week, closed Monday, selecting Indianapolis, Ind., for the next session. The convention has been attended by fully 5,000 delegates.

The following officers were elected: E. C. Morris, Helena, Ark., president; W. G. Parks, Philadelphia, vice-president; R. B. Hudson, Selma, Ala., secretary; T. O. Fuller, Memphis, Tenn., E. Arlington Wilson, Dallas, Texas, E. H. McDonald, Pittsburgh, Pa., assistant secretaries; A. J. Stokes, Montgomery, Ala., treasurer; M. M. Rodgers, Dallas, Texas, auditor; C. H. Parrish, Louisville, Ky., auditor; L. G. Jordan, Philadelphia, secretary Foreign Mission Board; Joseph A. Booker, Little Rock,

secretary Home Mission Board; William Haynes, Nashville, secretary Sunday School Board; E. W. D. Isaacs, Nashville, Tenn., secretary B. Y. P. U. Board; E. G. Mason, Greenville, Miss., secretary Benefit Board. The convention collected for all departments during the session, \$15,287.63.

The membership of the churches represented in the convention is larger than all other colored churches in the country combined, according to the report of Rev. Dr. C. H. Parrish, the convention statistician. In the 17,200 churches there is a membership of about 3,077,000. The Sunday schools have an enrolment of more than 1,000,000 scholars and 123,000 teachers. In addition there are 123 Baptist colleges and schools.

In welcoming the delegates, Governor Runyon referred to the excellent progress made by the colored race and declared that the convention was an indication of the journey that had been traveled. He said that the delegates had a right to feel proud of what had been accomplished, and he expressed the belief that the race would continue to go forward if the members would do their part by being dignified, law-abiding citizens. He said that New Jersey was a State that is 100 per cent American, but asserted this happy condition could only be sustained, by granting equal rights to all races. Mayor Gillen, following the Governor, welcomed the delegates to the city and declared that the Governor had expressed his thoughts in commenting upon the progress the race had made.

Dr. Morris, president of the Convention for 25 years, said in his opening remarks, that the disturbed condition of our country is awaiting the advance of the religious movement of the world. The Negro Baptists of America are here to do our part in the bringing of peace to the world. The Rev. Joseph Twomey, pastor of Peddie Memorial Church, delivered an address of welcome in behalf of the white Baptists of the State and the Rev. J. C. Love spoke for the colored Baptists of the State.

In opening the second day's session Dr. Morris told of the proposed plan of raising money to erect a National Theological Seminary in Nashville, Tenn. He said that the white Baptists of the South were going to contribute \$50,000. The convention made a big hit by the singing of the folk songs.

Dr. William Haynes, in reporting for the National Baptist Sunday School Publishing Board, of which he is secretary, said that the Board had furnished during the year, 1,078,000 copies of periodicals. Dr. Morris in his annual address made a strong plea for the Negro race and the rights which we are entitled to. He asked that democracy reach the American Negro as it does other nations.

The third day's session was opened with a great speech by the Rev. Dr. P. James Bryant of Georgia. Dr. Bryant said, "We must realize that it matters not where you come from, or what sec-

tion of the country you live in, if you are a Negro there is racial feeling against you, and you must overcome it by right living, by industry and thrift." Other speakers were: Dr. E. W. D. Isaacs, of Nashville, Tenn., secretary of the National B. Y. P. W., and Dr. Richard Spillers, of North Carolina.

Friday night the old armory was packed to overflowing, when Dr. Sutton E. Griggs, of Memphis, Tenn., delivered a wonderful address. Other notables amongst the visitors and delegates were: Bishop W. P. Thirkield of the Methodist Episcopal Church and a member of the Federal Council of Christian Churches, and C. C. Spaulding, an officer of the North Carolina Mutual Life Insurance Co.

Dr. L. G. Gordan, secretary of Foreign Missions, reported that the church gave for missions last year, \$25,445.55.

The women held their 19th annual convention in Bank Street Church, Dr. E. E. Ricks, Pastor. Mrs. S. Willie Layton, president, presided at all the sessions. Many prominent women from all parts of the country were present. Among them were Miss Nannie H. Burroughs, of Washington, D. C., president of the Industrial Training School for Girls; Mrs. Alice Tucker, president of the Women's State Convention of Pennsylvania; Mrs. Musette B. Gregory, Head of Temperance Department, New Jersey State Federation of Colored Women's Clubs; Mrs. Mary B. Talbert, of New York, president of the National Association of Colored Women; Mrs. Alice Dunbar Nelson of Delaware.

#### THE CATHOLIC AGITATION

No one should misunderstand the spirit back of the articles recently printed in the AFRO-AMERICAN on the work of the Catholic church among colored people. Sentiment among thoughtful Catholics everywhere is the same: NO EFFORT IS BEING MADE TO HAVE CATHOLICS DESERT THEIR OWN CHURCH FOR OTHER DENOMINATIONS, BUT EFFORT IS BEING MADE TO BRING ALL COMMUNICANTS IN THE CHURCH INTO THE FIGHT FOR EQUAL AND JUST TREATMENT.

The fight is being made within the Catholic Church. Just as a fight is being made within the Episcopal Church and the Methodist Church for colored bishops, a fight is being made within the Catholic Church for colored priests.

Longer than every other denomination the Catholic Church has kept its white priests, and it stands alone today as the single American Church, where practically all of its parish heads are white, and all of the communicants colored.

The Council of Bishops of the Church, which met at Washington this week, considered the platform containing planks calling for: Fixing the minimum wage; Establishment of co-operative stores, Cities to take up housing problem, Taxing child labor out of existence, Vocational training in public and private schools, anti prohibition, so far as sacramental wine is concerned; and finally this plank as proposed in a letter by His Eminence, James Cardinal Gibbons:

"MORE EFFICIENT CO-ORDINATION OF MIS-

SIONARY WORK AMONG THOSE OUTSIDE THE CHURCH, ESPECIALLY NEGROES."

All of these planks in the platform are important, and for the colored people, the last especially, but how can colored people look with favor upon a campaign for larger membership in any church, that insists on blocking the way for them to rise to higher positions within the church.



Church - 1919.

## OUR NEGRO METHODIST WOMEN AT DETROIT IN EPOCHAL SESSION 11-13-19

*The Southwestern Christian Advocate*  
By Visitor

The largest delegation of Negro women to any national meeting of the Woman's Home Missionary Society was in attendance at the Detroit session from October 12 to 22.

Out of a delegation of seven hundred women from every section of the church, one-tenth of them was colored women from the twenty colored Conferences.

This is but another indication of how the active interest and co-operation of Negro people grow in every phase of our church work.

The reports from the Conference auxiliaries were larger than ever, while the women willingly agreed to assume burdens for the development of the work in the future, such as they had never done in such proportions.

The interest of the national meeting settled around the consideration of the colored work on the afternoon of the 21st, for at that time there was to come up the proposed establishment of the Young Women's Seminary for Negro Girls, which was to be a national institution.

The past success of the Society in the training of Negro girls in the twelve model homes and primary schools already in operation, and the proposed advanced training in a distinctively high grade seminary, took such wide range as to bring the whole subject of the training of Negro womanhood to the front.

On that afternoon Mrs. Wilbur P. Thirkield, president of the national body, was in the chair. Mrs. May Leonard Woodruff, corresponding secretary, was by her side. Both of the great women, daughters and wives of men well known for their friendship to the Negro, seemed extremely happy over the most creditable way the representatives of the Negro race presented their case.

Mrs. Daisy Buckley, the Field Secretary for Colored Work of the Woman's Home Missionary Society, was the first speaker. The message was well received. She stressed race injustices and lack of fair treatment, and begged the Methodist women to be true to their ideals.

She was followed by Miss Ida L. Cummings, of the city of Baltimore, member of the great Metropolitan Methodist Episcopal Church and Washington Conference. Mrs. Thirkield introduced Miss Cummings as one of the trus-

tees of Morgan College, a teacher in the Baltimore public schools and one of the most representative women of any race. While Miss

Cummings represented the Washington Conference, she was in a very true sense, the national representative of all Negro women. As such she arose to the occasion and made one of the greatest addresses delivered during the national meeting.

The great body applauded the stirring appeals she made that Methodist women not only continue the great work already begun, to save the girls of the race, but launch out along greater lines to give opportunity for the training of leaders among Negro girls, emphasizing that in the new program of the Church, Y. W. C. A. and Social Service work they were needed.

Miss Cummings' appeal was opportune, as she was followed by Miss Eva D. Bowles, of New York, General Secretary of the Negro Department of the Young Women's Christian Association. Miss Bowles called attention to the great awakening among white women to give Negro women a chance to lead and direct the lives of Negro girls into paths of usefulness through the Y. W. C. A.

The three finished addresses of the splendid array of colored women upon the afternoon program furnished a magnificent basis for Secretary I. Garland Penn's appeal for the establishment of a Young Women's Seminary for Negro Girls at Lynchburg, Va. He had only to plead for a school of high grade by our Methodist women which would fit such leaders among the colored women like those who had preceded him.

In the course of Secretary Penn's fervent appeal he said that "the great Methodist women, white and colored, had too much vision, were too large in numbers and too resourceful not to see that the one thing now lacking in our educational policy for the Negro was a distinctively girls' school of high grade, where social workers, deaconesses and leaders might be developed." He said that he knew well to do parents of the Negro race who wanted to send their girls to such an institution in Methodism, where

music, commercial subjects, etc., were taught on the most advanced lines, but that we had no such institution. He said the Freedmen's Aid Society felt that the establishment of such an institution was rather the work of the Woman's Home Missionary Society, but that he felt the Society would co-operate in every way to make successful such a project if the Methodist women agreed to undertake it.

He pled that we begin now a girl's seminary proposition, which in the years would be equal in class to any of the great girls' schools for the Negro race now operated by any denomination.

Following the addresses the Board of Trustees of the Woman's Home Missionary Society met to hear the more formal plea of Secretary Penn, Miss Ida L. Cummings and Mrs. M. W. Clair for the location of the institution at Lynchburg, Va. The Board of trustees after an hours consultation, voted unanimously to establish the institution and locate it at Lynchburg, Va., and this action was unanimously approved in the national body on the next morning. Many of the colored women from Texas to Maryland pled next day for this advanced step, and approved of Lynchburg as the place for such an institution. Among them were such well known leaders as Mrs. Amanda Spriggs Ratcliffe, of San Antonio, Texas, and Mrs. Hilda Nasmyth, of Little Rock, Ark.

Dr. W. W. Lucas, of the Epworth League, was present on the morning the Young Women's Seminary for Negro girls was brought before the national body for adoption. He expressed himself as highly gratified at this new movement among Methodist women for the race, and especially that the approval of the project and location was so unanimous.

Thus ended one of the epochal gatherings of the Woman's Home Missionary Society as it relates to the future of the Negro race in America and in Methodism.



# THE ALABAMA BAPTIST BREAK

## ALL THEIR PREVIOUS RECORDS

### The Birmingham

TUSCUMBIA MEETING CLOSES WITH \$67,578.66 FOR THE YEAR—MESSENGERS VOTE TO INCORPORATE THE CONVENTION—NATIONAL BAPTIST CONVENTION AGAIN ENDORSED

The Voice of The People.

At high noon the messengers who mobilized from all parts steamed out from Birmingham with three coaches for Tuscumbia, where we arrived about 5:30 o'clock. After the assigning homes Rev. G. L. Thornton, Rev. M. F. Washington read. Dr. Thornton preached from St. Luke 10:20. We must have a record. Your record is a hedge around you. To have a good record you must keep straight.

#### Wednesday Morning Session.

Devotions by Rev. M. F. Washington. C. C. Smedleyson in an informal way opened the 52nd annual session of the Alabama Colored Convention.

Hon. L. L. Powell, Grand Master of the Mosiac Templar, was introduced by Dr. Goodgame, who addressed the Convention on the Good of the Fraternal to Negroes. The speaker said that there must be a better understanding. After a most instructive address on behalf of Mosiac Temple of Alabama he presented \$100. Prof. R. B. Hudson in a brief but appropriate manner accepted the donation.

Revs. J. J. Willis, K. H. Robinson, J. R. Matthews, H. Smith, Mrs. Essie Tremble, Pres., all of Bethlehem-Blount Spring Assn., which has been with the New Era State Convention for 20 years, returned to our convention and was given a hearty welcome and was applauded as they entered the stage. All made brief remarks. Rev. K. H. Robinson said he could better express himself in the song, Lord, I am Coming Home. The entire Convention joined him in singing, and that part of the service was an enthusiastic affair.

Mrs. Essie Tremble made some most timely remarks. At this point the Convention proceeded with enrollment of messengers which was done by districts. Rev. R. J. Moore of Tuscaloosa read the Scriptures. President Jemison introduced Rev. Q. C. Craig of Bessemer, who preached the introductory sermon. Text. Luke 10:20, subject Sin.

1. Sin has a predominating power. Sin is divided into two parts. 1. In born. 2. Actual sin. Sin of commis-

will begin work Jan. 1, 1920 for the S. S. Pub. Board of Nashville, Tenn. as its field secretary. Dr. Vass speech was timely, was humorous and sensible. He showed plainly our errors in trusting Dr. Boyd for 20 years, and urged our delegates to stick to the publishing house that is owned and controlled by the people. The convention gave Dr. Vass \$100.00 for our Sunday School board.

Dr. W. L. Boyd was at his best on Thursday night. He preached the sermon to an overwhelming big crowd and to the delight of all who heard him. Many say Dr. Boyd preached the best sermon that was preached in the convention.

#### Night Session.

Rev. E. C. Burroughs of Birmingham read Dan. 7:1-17. Rev. A. G. McKinley of Birmingham led in prayer. Rev. C. A. J. Mallory of Rock Spring took for text Rev. 8:1. He held his congregation spellbound for 30 minutes and there was warm handshake and many words of congratulations.

Rev. M. W. Tallie of Gadsden Ala. prayed a fervent prayer.

Dr. E. W. D. Isaacs, sec. National B. Y. P. U. board was presented at this time. He spoke at length to all of the packed house who were just over anxious to hear him. He told of the national lawsuit and how hard Dr. Hayne had worked and how his present quarters had got too small for the machinery, etc. He offset the false report that our Sunday School literature was printed by Methodists and circulated by Baptists, but was printed by our own Negro men and women on our own press. He told how he had taken up the last note on the B. Y. P. U. building, and it now stands free from debt and belongs to the National Baptist Convention. \$100.00 was given Dr. Isaac at the close of his address.

Report of the State Mission Board was made by the Secretary, C. J. Davis, who read the reports of the missionary which showed that our missionary endeavor has been raised from a low level and placed upon high ground.

Remarks by the missionaries were quite encouraging, whose salaries have been raised to \$100 per month. A Rally which amounted to \$40.00 was pulled off for missions.

Report of the committee on president's recommendations, which were adopted. These recommendations carried with them the incorporating of the convention, taking over several other Baptist schools in the state to the Convention and supporting them.

Discussed by Rev. Thos. Bellinger, R. T. Pollard, D. V. Jemison, Dr. Isaac, J. W. Goodgame, W. L. Boyd U. J.

Robinson, P. S. L. Hutchins, A. W. DeYampert, J. R. Matthews, J. A. Martin and others. All were adopted after a warm debate.

#### Night Session.

Devotion by Rev. W. H. Hess.

Dr. D. V. Jemison offered a resolution asking for a continuation of the hundred thousand dollars until the next sitting of the Alabama Baptist State Convention. Was unanimously adopted.

Report of the Pub. Board (a) Editor; (b) Sec. W. C. Owens (c) Treas. Collection at the close was \$50.74.

Rev. and Mrs. J. T. Smiley, Profs. Morgan and Green were introduced. They spoke words of encouragement.

Rev. W. A. Tutt, the Financial Secretary of Selma University and director of the Drive, made his report, which showed that \$18,404.93 has been raised and turned over in the session.

## WILL APPEAL TO ROME

Professor Thomas Turner Heads Delegation To Papal Envoy In Washington—Complaints Filed—Delegation Assured That His Holiness Favors More

### Colored Priests For American Church.

BY C. M. DORSEY

On Monday, December 1st, Prof. Thomas W. Turner, of Howard University, led a delegation of well-known colored Catholics, to a conference by appointment, with the Papal Delegate at Washington, D. C. This delegation represented the National Committee for the Advancement of Colored Catholics. Conference had been arranged to confer with the Papal Envoy relative to the great need of colored Catholic Priests to work among the colored people.

The Papal Envoy received the delegation in a most friendly manner and for two hours each one of the visitors was given opportunity to state in full every injustice on the part of Catholic clergymen, which he had personally encountered, or which he had in any way been made aware of.

The Papal Envoy frankly stated that there should be more colored Catholic priests: that during the past summer while in Rome, his attention had been specially directed to this great need by the Holy Father, and that he was fully in accord with the desire of the Holy Father and the wishes of the committee in attendance, that there must be colored Catholic priests in America.

Judging from the searching manner in which the Papal Envoy investigated every statement of the visitors, the colored Catholic delegation left the Papal Embassy absolutely confident that they had a friend in "court" who held their interests to be the same as his own, and that when the day comes for a decision in their case, colored Catholics throughout the country will be fully satisfied and contented with the ruling from Rome.

#### PRIMITIVE BAPTIST OFFICIALS.

Two very high churchmen connected with the National Primitive Baptist Convention were in the city last week. They were the Rev. T. Gurley, D. D., of Tampa, Fla., the president, and Rev. C. H. Davis, D. D., of Thomaston, Ala., the secretary of the national body of Primitive Baptists. They spent the day here on important business, having been delegated as a committee from their convention to make certain investigation in Nashville and to study certain conditions affecting the denomination. The better part of the day they were closeted with some well-known churchmen of this city and succeeded, so it was learned, just before they left, in effecting a working arrangement by which the Primitive Baptists of the United States will be greatly benefited.

They are preparing their work for their next annual convention which, by the way, it is learned, has been changed from Nashville to be held in Huntsville, Ala., next July. The change was brought about, so Rev. Dr. Gurley stated, on account of the fear that the Nashville churches were not just prepared to entertain so large a body, and, too, because Huntsville is almost the center of their strongest churches. Both Rev. Drs. Gurley and Davis are among the most prominent in their connection.



Church - 1919.

## UNIFICATION AND OUR OWN WHITE SOUTHERN METHODISM

By Bishop J. C. Hartzell, D. D.

**D**URING my nine years' editorship of the *Southwestern Christian Advocate* in New Orleans, one of our news department carried the heading "Our Southern Methodism" and was filled with notes on the progress of the work of the Methodist Episcopal Church in the former slave States. That phrase, "Our Southern Methodism," in a Methodist Episcopal Church paper published south of the Ohio, was criticized by our Southern Methodist brethren—editors and others. Those critics represented the sentiment still largely prevailing in the Methodist Church, South, that the Methodist Episcopal Church has neither legal nor moral right to prosecute work in that section, except in the border States, and even there the ground is contested.

One Southern editor, in criticizing my use of the headline "Our Southern Methodism," said he noticed the letters B. D. were affixed to my name as editor, and that after some study he concluded they meant "Badly Deceived." In my brotherly reply I called attention to the D. D. affixed to his name, and stated that they must certainly mean "Doubly Deceived."

### Our Own Southern Methodism

Ignorance concerning the work of the Methodist Episcopal Church in the former slave States since 1846, when the Church South was organized, is not confined to the South by any means. Multitudes of our great communion throughout the North know but little of the development and success of our own Southern Methodism among both Caucasian and Negro peoples during the past seventy-four years. The Methodist Episcopal Church has never been a sectional or a racial Church. Many on the border did not go with the South, and in 1856 there were six Annual Conferences on slave territory, wholly or in part. They included 136,000 white and 27,000 Negro members, making 163,000 communicants, and a constituency of over 600,000. Five years later the four years' war began, and then followed the more than fifty years of momentous issues relating to the unifying of the nation and the status of the Negro as a free man. In these three national and racial epochs, before, during and since the war, the Methodist Episcopal Church has been a

very great moral factor in the Southern States, and has a history of heroic service and, on the whole, of continuous success not surpassed, if equaled in the history of Methodism.

That 136,000 white membership has grown to 463,641, with a constituency of 1,500,000. Our own white Southern Annual Conferences now number seventeen, with church and parsonage properties valued at \$24,474,752, while our white schools, extending from Baltimore to the Sabine Pass in Southern Texas, enrolled 5,139 students and have properties and endowments worth \$6,052,488.

That Negro membership of 27,000, with no church property or separate organizations, has grown to twenty Annual Conferences, with 348,477 communicants and a constituency of over 1,000,000, with church and parsonage

properties valued at \$9,573,336; and twenty-two schools enrolling 5,804 students, with property worth \$2,007,750.

Adding these figures, we have in the sixteen Southern States thirty-seven Annual Conferences, a church membership of 812,118, which is over 100,000 more than one-third the membership of the Church South. We have a constituency of at least 2,500,000; fifty institutions of learning, including several colleges and seminaries with 11,043 students, and properties valued at \$42,108,326.

The largest growth of our white membership has been in the border States and in the District of Columbia, Maryland, Delaware, West Virginia and Missouri. In these the membership is 298,416, with properties aggregating \$19,415,744. In the farther South the largest development has been in Tennessee and Oklahoma. The former State has 53,872 members and properties valued at \$2,503,455, and the latter 41,872 members and \$1,760,705 in property.

### A Comparison

For twelve years, beginning in 1870, it was my privilege and joy to labor in our Southern States as pastor, district superintendent or editor, with headquarters at New Orleans. The following fourteen years my work was in the administration of our educational work among both races from the Potomac to the Rio Grande. Later, for twenty years, my official responsi-

bilities were in different sections of the Continent of Africa. My opportunities to study the trials and difficulties of our foreign fields have been good, and in comparing the work in our Southern States with that among diverse races and conditions in foreign lands, and recalling the heroic and devoted missionary men and women whom I met, and comparing the conditions which tested their courage, faith and devotion, I must say that the work in our Southern States, especially during twenty-five years succeeding the Civil War, was by far the more trying and difficult. We have in the South twice the membership and twice the church properties that we have in all our world-wide foreign mission fields. *A little less than one-fifth of the entire world membership of the Methodist Episcopal Church is now on what was slave territory.*

### Our White Southern Methodism Ignored

In all the discussions concerning unification between the two Methodisms our own Southern white work has had but little consideration, while syndicated articles by Church South leaders—bishops and others—have been published in Northern Advocates, in which that work has been ignored, as if regarded as so much ecclesiastical luggage made up of people, properties and especially territories, to be adjusted. The relations of the Negro to the proposed union have been thoroughly discussed, and the attitude of both Churches is well understood. The Regional Conference proposition, a second crucial test in the plan, has been exploited. But of our nearly half a million white membership, with more than a half adherents, little has been said, notwithstanding the possible results of union are far more serious to them than to any other section of the two Churches.

### Authoritative Statements From Our Southern Leaders

With the view of securing authoritative statements of opinion on the proposed plan of unification from our seventeen Southern white Conferences, I addressed five questions to the district superintendents. Over fifty responses have been received—some of them quite elaborate. Every State and Conference is represented in the replies, and the most remarkable thing is the unanimity expressed concerning each query. The following are the questions and quotations the replies:

1. *Would you favor direct organic union of*



the two Methodisms, as now organized, under one General Conference? This would mean that where both Churches occupy the same territory in the United States, the white work of both would unite in Annual Conference relations in those territories.

With three exceptions, the answers favored direct organic union.

2. If the Methodist Episcopal Church, South, should insist that before unification is possible the Negro ministers and membership of the Methodist Episcopal Church should go into a separate organization, would you favor yielding to the demand?

Three replies in the affirmative, two with qualifications would consent rather than have unification fail, while all other replies were unqualifiedly, No.

3. The plan for unification now before the two Methodisms would divide the United States into six regional areas; three including the Northern and Western States, and three the Southern. Each area would have its Conference to legislate on all matters affecting its region, including the nomination of bishops. Over these regional Conferences would be a General Conference to legislate on matters affecting the united Church. Would you favor such a regional division of the two Methodisms?

Three replied in the affirmative, two approved with some modifications, all others answered in the negative. The following are specimen statements:

"Would cause more friction than it would cure." "It is no union." "Same as compromises of slavery days." "I am sure that in many cases we could not deliver the people in any attempt to unite local societies." "Our people will never live in the Southern Church. That has been proven in some communities already." "An overwhelming number of those in the Methodist Episcopal Church would become adherents of the Presbyterian or Episcopal Churches. It is not true that if we were not in the South, the other Methodism would do the work." "Our Church in the South has saved thousands of people to Methodism and the Kingdom of God whom the Church South would never have reached, and there are large areas in the white Conferences of the two Churches where there is no conflict or overlapping at all." "Plan too complex, too hard for ordinary laymen to understand, besides it divides instead of uniting. All of us in Southern territory would be plunged into the Methodist Episcopal Church, South, whether we desired or not, and this we could not accept."

4. There are those in the Northern States who believe that the Missionary, Church Extension and Educational Funds spent in the Southern States by the Methodist Episcopal Church are unnecessary, because if that Church was not in the South, the Methodist Episcopal Church, South, would do the work.

It is also said that the friction between the Churches is frequent and often serious.

What would be your reply to these statements?

The following quotations are from widely separated sections: "Statements such as are quoted under this heading, I think, are invariably made from superficial knowledge of the whole case. It is a fact easily verified that with what both Churches are now spending in the South, the needs are not adequately met. Further, among the whites each Church has a separate and distinct constituency best reached by the Church of its choice." "There is some friction, and sometimes it is even serious. I labor in a border Conference, where we have it in its worst form. There is, however, a remedy for this difficulty without involving both Churches in a nondescript union, which, after all, is not a union at all. It is possible, if the two Methodisms would only go at it in a determined way to take care of the situation by a process of elimination." "The Church South cannot do our work. They fight us so as to control the territory; that is, the leaders do not the people." "The best answer to the assertion that there is waste of money is in the fact that the Church South is not doing the work. Vast areas are not touched by Methodism until we go in and begin." "The friction is not so great as the Church South tries to impress the North it is." "Our funds spent in the South, as a rule, have been well spent."

"I have twenty-five churches in my district where there is no other Methodist church, and fifteen where there is no other Protestant church." "We have a perfect right to be here." "We are the Methodist Episcopal Church, with no sectional name attached. The world is our parish." "There are but 2 per cent of all Methodist communities in Georgia where both Churches are represented." "I do not believe the Methodist Church, South, could do our work." "Observations witness that the Church South would not take care of interests we have fostered. Let us by all means stay put." "We are not ready for organic union—we might as well be asked to give up our work in Michigan or parts of New England. Too much of the old spirit remains in the Southern Church, as the laymen of that Church have so

expressed themselves to me. For a time each Church would do well to attend to its own business." "These statements are men of straw, largely. If God's grace fails, legislation no use."

5. What are the opportunities for the growth of the Methodist Episcopal Church in the Southern States among the white people?

There are a few notes of discouragement, and only a few. All other replies range from "hopeful," "encouraging," to "fine" and "never better." The calls are urgent for more ministers and teachers, and better financial support, especially in needy and untouched fields. Several refer to Methodists from the North not uniting with their own Church when going South, and also express regret that some pastors in the North advise their members to unite with the Church South. The following quotations, similar to many, indicate the spirit among our leaders: "I think that our most promising fields are among the native white population in the mountains, where a strong program of evangelism and education is needed." "Had we the men and more help, there are scores of large towns where we could do good work, and there are multiplying Northern colony towns who would receive us gladly." "We will report an increase this year, and with more missionary money and missionary pastors we could double our membership." "We must do our work and hold on to our own property, and push forward until organic union really comes." "The opportunities for work were never better." "We are making splendid growth, and more encouragement from our leaders would accelerate progress." "On my district nearly three hundred conversions and two hundred accessions. We are furnishing many good preachers for North and West." "Progress excellent, especially since the adoption of the area plan of episcopal supervision."

### Not "Unification" As Proposed But Organic Union When Possible

Manifestly the almost unanimous sentiment of our own white Methodist leaders in the Southern States is against the proposed plan of unification. They favor straight organic union and want nothing else until, in the providence of God, that can come. In the meantime they rightly claim the fullest recognition of the great work they represent, and increased sympathetic and efficient co-operation from the whole Church.

It should be remembered that the great body of our people and ministers, white or black,

in the South is made up of native-born citizens of that section. To them and their fathers the great Methodist Episcopal Church means more for the North from other Protestant churches than divide Methodism. Blue Ash, Ohio.

many reasons than any other denomination possibly can. This is also true of the ministry and people of the Methodist Church, South, and explains why that Church has from the first refused to consider favorably direct organic union, and in the proposed plan of unification makes the regional Conference factor "basic." This explains why the three Southern regional Conferences in the proposed plan include exactly the "slave" territory claimed by the Louisville convention in 1846, when the organization of the Church South was enacted. There are differences more radical separating the two



# THIRTY-NINTH MILE STONE

## National Baptist Con- vention Smashes

own Record at  
Newark, N. J.

*Baptist War Guard  
Little Rock Ark*  
XT SESSION AT INDIANAPOLIS,  
INDIANA 9/18/19.

Newark, N. J., Sept. 15, 1919

The Thirty-ninth Annual Ses-  
sion of the National Baptist Con-  
vention opened here Wednesday  
Morning, September 10, and closed  
tonight at 11 o'clock.

The Arkansas delegation from  
all parts of the state was mobi-  
lized in St. Louis Monday morn-  
ing, September 8, after coming  
in special coaches over the Cot-  
ton Belt, Iron Mountain (now  
Mo. Pacific), Rock Island and  
Frisco lines. The line chosen out  
of St. Louis into Newark was the  
Baltimore and Ohio Southwest-  
ern R. R. The management of  
this line soon found that Arkan-  
sas and contiguous territory had  
furnished too many special  
coaches to be hauled by the regu-  
lar trains. Hence, a special train  
for the Arkansas delegation, plus  
the Texas, Louisiana and Okla-  
homa delegates, was made up in  
St. Louis, making four sleepers,  
one baggage car and nine day  
coaches. It soon became a train  
too heavy for one engine to get  
the party out of St. Louis. An-  
other engine was added and with  
this "double header" the large  
party of Arkansas delegates  
glided along from Monday morn-  
ing out of St. Louis to Wednes-  
day morning into Newark.

### Seventeen Hours Late,

arriving at 8 a. m. Pres. Morris  
was aboard and his state consti-  
tuency was much relieved to find  
that he would not be put out by  
this late train, but would have a  
margin of two hours and, even  
then, open the Convention on  
time.

### The Place of Meeting

in this city was ideal, so far as  
room and other conveniences  
were concerned. The First Ar-  
mory, corner J. and First streets  
was local selection, but Beth-  
saida Baptist church, Rev. T. C.  
Wilcher, pastor, was used as the  
headquarters for assigning while  
all the Baptist churches in the  
city and state seemed to be in-  
terested in the welfare of the  
Convention.

At 10 o'clock Wednesday  
morning, September 10, in the  
First Armory hall, the meeting  
was called to order by Dr. E. C.  
Morris, president of the Conven-  
tion, and the following parties  
called to the rostrum to conduct  
the devotions: Rev. G. W. Robin-  
son of Iowa; Rev. G. W. Oldham  
of Ill.; Rev. W. A. Robinson of  
Mississippi. After devotions the  
official program was read and  
adopted.

### The Welcome Addresses

were delivered by the following  
persons:

On behalf of the State, Gover-  
nor W. N. Runyon.

On behalf of the City, Mayor  
Charles P. Gillen.

On behalf of the Baptists of  
the State (white), Rev. M. Jos-  
eph Twomey.

On behalf of the Baptists of  
the State, (colored), Rev. J. C.  
Love, D.D., President New Jer-  
sey Baptist State Convention.

On behalf of other denomina-  
tions, Rev. L. B. Ellerson.

Response to the welcome ad-  
dresses was made by Rev. S. N.  
Vass.

All the addresses had a fine  
ring to them, and were an earn-  
est forecast of the great session  
of the National Baptist Conven-  
tion then imminent.

Rev. W. B. Clark, D.D., Ohio,  
and Rev. H. D. Parker, D.D., Ala-  
bama, and Rev. C. H. Johnson,  
D.D., Indiana, had been program-

ed to conduct the devotions for  
the afternoon of the first day.  
Devotions over, the committee  
called upon to report the church  
messengers present. This was  
done and it was soon found that  
a much larger representation  
than was ever dreamed of was  
present and ready to respond to  
the roll. Following this report of  
enrollment came the

### President's Annual Address.

It fairly bristled and sparkled  
with thoughts and suggestions  
on the forward movements in  
our denominational life, in our  
race group. The address was fol-  
lowed by a business session, in  
which the following officers  
were elected:

President, E. C. Morris, D.D.;  
Vice President at large, W. G.  
Parks, D.D.; Record Secretary, R.  
B. Hudson; Assistant Record  
Secretaries, E. Arlington Wilson,  
J. C. Nabrit, E. H. McDonald.  
Revs. J. E. Kirkland, S. C.; R.  
A. Adams, Arkansas; and I. S.  
Strong, Tennessee, were called

to the rostrum to conduct devo-  
tions for the evening. Following  
this, was the Convention sermo  
which Rev. T. J. Goodall of Sa-  
vannah, Ga., had been program-  
ed to preach. He was there "with  
the milk." His sermon was mark-  
ed by its originality and yet in-  
complete keeping with Bible  
teaching. He asserted nothing  
that he could not prove by  
Scripture. He used his own intel-  
ligent method of delivery. He  
was neither too long nor too  
short in amount of matter in the  
burning message he brought.

### The Home Mission Board

was called upon to make its an-  
nual report through its Secre-  
tary, and Chairman Lovelace of  
that board went far enough to  
make the introductory speech;  
but it was found that the house  
was too disorderly to hear more  
than a sermon, hence the report  
deferred till the next day.

The devotion for the morning  
of the second day were led by  
Revs. W. H. Higgins, Miss.; L.  
H. Ingram, Georgia; Wm. Poe,  
Florida. The report of the Home  
Mission Board which was defer-  
red the previous night, became  
the order of the day this morn-  
ing. Without further delay Pres-  
ident Morris introduced Secre-  
tary Jos. A. Booker, who occu-  
pied more than forty minutes in  
setting forth object, work and  
claims of the Board. He showed  
that the office cash collections  
amounted to \$1,400, and that the  
field collections applied to mis-  
sionaries' salaries, traveling ex-  
penses, and church aid amount-  
ed to \$23,909.83. He also showed  
that a debt of \$1938 carried for-  
ward from time to time, since  
1915, had been reduced during  
the retiring fiscal year to  
\$637.90. He expressed the hope  
that none of this amount  
would stand on the right side of  
the ledger another year.

At this juncture, quite a num-  
ber of visitors were introduced,  
among whom was

### Bishop Therkeild.

of the M. E. Church, who assur-  
ed the members of the Conven-  
tion that they were not aliens in  
this country, but that their civil  
conduct and war record had  
proved them to be worthy Amer-  
ican citizens. Many returned sol-  
diers were introduced, among  
whom were Lieut. E. A. Morris  
of Helena, Arkansas, and Lieut.  
M. S. Caver of Washington, D.  
C. They, and other speakers told  
the bitter story of the brave col-  
ored soldiers in the world war.

In the afternoon the follow-  
ing boards made their annual re-  
ports through their secretaries:  
Sunday School Publishing  
Board, Rev. Wm. Haynes, D.D.,  
Secretary; Foreign Mission  
Board, Rev. L. G. Jordan, Secre-  
tary; B. Y. P. U. Board, Rev. E.  
W. D. Isaac, Secretary. Besides  
the usual interest which the Con-  
vention always exercises in for-  
eign missions, it was gratifying  
to note the vast improvement  
which the two publishing con-  
cerns, (S. S. and B. Y. P. U.)  
had made since the Chicago split  
in 1915.

Responsibility for the religious  
tone and opening of the after-  
noon session, second day, was  
laid on the hearts of Revs. F. W.  
Means, Pa.; G. W. Ward, Ind;  
and P. Green, D. C. After devo-  
tions the report of the Banefit  
Board was presented by Rev. E.  
G. Mason. The remainder of the  
afternoon was used in a strictly  
business session.

The first thing on the program  
for the evening session, second  
day, was devotions by Revs. H.  
H. Harris, Mo.; W. H. Williams,  
Ky.; George McNeal, Kansas.  
Rev. Mordacai Johnson of W. Va.  
had been programed for a mes-  
sage on the "Social Mission of  
the Gospel." He was high-class  
and took well. "The common peo-  
ple heard him gladly." He was  
followed by Rev. W. J. Winston  
of Maryland, who delivered a ser-  
mon in keeping with the pace set  
by Rev. Goodall the evening be-  
fore.

Rev. J. W. Bailey, D.D., of  
Marshall, Texas, presented the  
Department of Evangelism Fri-  
day morning, associated with  
Rev. C. LeRoy Butler of New  
York. Following this the report  
of the previous day were taken  
up and considered, giving thirty  
minutes to each board.

Revs. L. Allen, La.; U. S. Keal-  
ing, Texas; and Wm. Bryant,  
Mich., conducted the devotions



for the Friday afternoon session. Dr. O. L. Hailey of the Southern Baptist Convention was introduced to the Convention. He delivered a very fraternal address on the co-operation work of the two conventions and on the coming theological seminary. Dr. W. H. Jernigan, D. C., addressed the Convention on his War Work and trip to Europe.

The feature of the evening was the address delivered by Dr. Sutton E. Griggs of Memphis, Tenn., but quite a lengthy preliminary program of music and short addresses preceded the address of the evening. Dr. Griggs' address was philosophical and powerful. It measured up to any of the Friday night addresses that the Convention had been in the habit of hearing.

The Saturday Crowd had greatly reduced by the opening hour, but much business was transacted. Some delegates left for home. Others went to New York, Atlantic City, and other towns and cities round about.

## THE CLEVELAND MEETING ON UNIFICATION

*Southern Christian Advocate*  
The Commissions of Unification of the Methodist Episcopal Church, South and the Methodist Episcopal Church met jointly in Cleveland, Ohio, July 7-8-9-10, adjourned in afternoon of July 10 without any definite agreement but with a thorough understanding between the two commissions as to what each would definitely stand for which in itself is a very important fact in the negotiations for organic union of the two bodies. The deliberations, covering four days centered almost entirely around the Negro question; in fact, no other question was discussed unless it was in some way related to the status of the Negro in the reorganized church. The representative of the Methodist Episcopal Church, South insisted that the Negro's relations to the reorganized church should be a subordinate one, missionary in status although it was agreed that this membership should have proportionate representation in the General Conference with the limit as to the percentage of Negro delegates in the entire body. Bishop James Canton, Jr., speaking for the

Church South insisted that the Negro should occupy a subordinate status not on the grounds of race or color but because he was an "immature" and "child" race. This was a rather interesting putting of the race question from a Southern standpoint for it knocks in a cocked hat the time worn theory and practice which fostered discrimination against the Negro purely on the ground of race and color. While the two recommendations came from the committee of reference composed of seven members from each Commission, the reports came in signed by the seven representatives appointed from each Church. The seven representatives of the Methodist Episcopal Church, South in reporting to the Joint Commission concerning the status of the Negro in the reorganized church suggested:

1. That there be the following additional Regional Conferences:

1. The Regional Conference for colored people in America.
2. The Regional Conference for Latin-America.
3. The Regional Conference for Europe and Africa.
4. The Regional Conference for Eastern Asia.
5. The Regional Conference for Southern Asia.

II. These Regional Conferences shall each have representation in the General Conference in proportion to their membership in full standing, provided that each of such Regional Conference shall be entitled to at least five clerical and five lay delegates; provided, further, that the number of delegates from any one of these Conferences shall not exceed five per cent of the entire membership of the General Conference.

III. These Regional Conference shall have the powers proposed for the Central Conferences as contained in the report of the Committee of Conference as amended at the Savannah Session of the Joint Commission on unification.

IV. Whenever the membership in full standing of any of these Regional Conferences shall exceed four hundred thousand, upon request of said Conference the General Conference shall organize the membership of said Conference into an Associate General Conference with the powers proposed for such Associate General Conference in the report of the Committee of Conference at the Savannah Meeting of the Joint Commission. Such Associate General Conference shall have representation in the General Conference of ten clerical and ten lay delegates, with the right to speak and to vote in the General Conference on all matters which affect their relation to the Church.

V. The relation of these Regional Conferences to the General Conference may be changed by the vote of two successive General Conferences.

VI. That we reaffirm the action of the Com-

mission taken at Savannah in reference to the Colored Methodist Episcopal Church.

The report from the seven representatives of the Methodist Episcopal Church to the Joint Commission was as follows:

We propose to the Joint Commission that the colored membership of the Church shall be constituted and recognized as a quadrennial or Regional Conference with proportionate representation and the same rights and privileges in the General Conference as belong to other Regional Conferences, recognizing fully the limitations at present due to the smaller number of members who would constitute the colored Regional Conference.

1. In harmony therewith, we recommend the amendment of Art. IX, Section 4, sub-section 4 (page 12, Savannah folder) by the substitution, in line 3, of the words two-thirds" for the words "a majority", so that the section shall read:

Whenever a majority of each of two Regional delegations shall so request, a vote shall be taken on any pending motion or resolution, except amendments to the Constitution, by Regional delegations, and it shall require the concurrence of two-thirds of the Regional delegations—the members thereof voting as one body—to adopt said motion or resolution, provided, however, that no motion or resolution shall be adopted that does not receive a majority vote of the members of the General Conference present and voting.

2. We recommend that Article IX, Section 3, sub-section 3, (page 12, Savannah folder) be amended to read as follows:

(5th line) The General Superintendents, before the General Conference convenes, shall elect from their own number by a two-thirds vote, one Bishop or more, to preside during the session.

3. We recommend that Art. IX, Section 2, sub-section 7 (page 10, Savannah folder) be amended by adding after the word "supervision" in the 10th line, the words "if a majority of the resident Bishops of the jurisdiction to which he is assigned shall concur in said assignment."

4. We recommend that to Art. VI (pages 1 and 2 Savannah folder) there be added a section to be numbered (7) reading as follows: The Annual Conferences, Mission Conferences and Missions embracing the work among colored people in the United States.

5. We recommend that Article VI, Section 2 (page 4, Savannah folder) and Article IX, Section 1, sub-section (a) (page 8, Savannah folder) be referred to the Committee on Conferences for a restatement in harmony with the principles of this report.

6. We recommend that Art. VII, Section 1 (page 3 Savannah folder) be amended by the omission of sub-section (1) and that the sub-sections be re-numbered accordingly.

Also that the words "not otherwise provided for" be omitted from sub-section (2).

This statement from the representatives of the Methodist Episcopal Church proposes to give the Negro a quadrennial or regional conference on the same basis and with the same rights proposed for other quadrennial or regional conferences, there being absolutely no difference except for practical purposes the colored conferences are grouped in the same region with proportionate representation in the General Conference and would be as much a part of the Church as any other Conference.

In the first section of the report as will be noted, reference is made to the protection of the minority which has been insisted upon from the beginning by the South and which has been unreservedly agreed to by

It will be seen that the representatives of our church stood for democratic representation



Church-1919.

# International Session Triumph Church Now in Full Blast

NEW ZION TABERNACLE TRIUMPH CHURCH OPENS SUNDAY—  
COST \$50,000.

Free man 8/19/19

The fifth new church building to be erected in Indianapolis recently—Zion Tabernacle Triumph Church, at the corner of Twelfth and Senate avenue—is nearing completion and will be formally opened with service beginning Sunday and lasting for fifty days and nights. This is one of the largest and most imposing edifices in the city, costing nearly \$50,000 completed. It is a three-story brick and cement building, with the main auditorium seating about 1,000. It will house also a bank and publishing house for the church, with an upper chamber and smaller meeting rooms. The one outstanding feature in its erection is that Colored men were employed to do everything. The Triumph Church was incorporated by a special act of Congress and is about five years old. Its membership extends all over the country, and its work is unique in that it maintains a chain of commercial enterprises over the country. Its grocery and meat market located here are up to date and do a large business. It gives employment to hundreds of race boys and girls.



Elder J. D. Barber, Prince of States of Indiana, Illinois, Kentucky, Pennsylvania, New Jersey, New York, Michigan, Editor Mouth and Voice of God.

Apostle E. D. Smith is the head of this faith, and with Elders J. D. Barber and William Stubbs, had charge of the erection of this tabernacle. J. John was superintendent of construction, and is also manager of the grocery.

## Quadrennial Meeting.

The quadrennial meeting of the elders and delegates will start on Sunday for a fifty days and nights session with over 1,000 visitors expected. Three large tents will also be used for the meetings, which will continue every day and night for fifty days. Elder Stubbs is Pastor of Zion, and Elder Eric Brown is pastor of the Second Church, at Yandes and Fifteenth streets. The general public is invited to attend these sessions and visit the new church.

tend these sessions and visit the new church.

The International Religious Congress of Triumph the Church and Kingdom of God in Christ opened its session Sunday morning, July 20, 1919, with a large delegation from the North, South, East and West, at Zion Tabernacle, Indianapolis, Ind., with our Holy Apostle, Elder E. D. Smith, Priest and King of Ethiopia, occupying the Sanctum Sanctorum, confronted by an array of presidents, princes, elders and daughters of Zion. Elder J. D. Barber, Prince of Indiana, Ohio, Illinois, Kentucky, Pennsylvania, New York, New Jersey and Michigan, master of ceremonies.

It was indeed a glorious day for Triumph. The Holy Apostle, with his delegation, was robed in white, exalting the purity of Triumph the Church and Kingdom of God in Christ, which brought to our spiritual understanding: A king shall reign in righteousness and princes shall rule in judgment. Isa. 32-1.

After a period of singing and glorifying God, the Sunday school lesson, the Lord's Supper, was taught and ably discussed by the different elders and their classes, after which the subject was enlarged upon by the Holy Apostle bringing to light many things that have been erroneously taught, thus enlightening our understanding in the wisdom of God. All honor be given to him whom God has honored.

After a period of singing and glorifying God, Rev. Jackson of the A. M. E. Church was introduced to the assembly, who arose with the dignity and courtesy of a Christian and delivered the welcome address in behalf of the ministers of the city of Indianapolis, which was indeed a royal treat, coming from the heart of one whom God has blessed with wisdom to see shaw versus reality, and in recognition of this fact it was clearly demonstrated that he has pulled off sham and is now putting on reality. May God continue to bless Rev. Jackson and take him on into deeper wisdom, so that in this, the twilight of eternity, he may be able to look through the horizon of heaven's eternal hills into his eternal home and make a safe entrance before the year 1921.

Following the welcome address, Triumph Band, from Chicago, Ill., broke forth with music to the glory of God, followed in response to the welcome address by Elder I. H. Lee, president of the state of Mississippi. After music the choir and delegation, the elders of Zion came forth in the dance, praising and glorifying God to the highest.

When the Holy Apostle was introduced, who arose amid the response and prolongation of cheers and holy salutations and spoke to us in the dignity and glory of a righteous king, speaking with divine authority. Such wisdom can come from no other source. He spoke to us with great power, revealing the deep mysteries which opened our spiritual understanding, emerging us deeper into the knowledge of God's holy word. All hail to our King and Priest forever!

This grand and glorious day marked the beginning of an eventful awakening of the new and righteous government that is to take place in the earth. Praise the Holy name of the Lord forever, which will lead us into that peaceful realm of love and happiness. When God shall wipe away all tears from our eyes and there shall be no more death. Rev. 7-17. All glory, praise and honor be given to him who is leading us directly from the mouth and voice of God into this great and

everlasting truth. No longer do we stagger when we read Rev. "What are these that are arrayed in white robes and whence came they? These are they that came out of great tribulation who have washed their robes and made them white in the blood of the Lamb." Praise God for this wonderful truth, the great Triumphant Church.

God hasten the day when Church militant will heed the call of Church Triumphant and join the innumerable throng to make up that beautiful city whose builder and maker is God.

Welcome Address by Rev. J. H. Jackson of the A. M. E. Church of Indiana to the International Religious Congress at Indianapolis, Ind.

It has become my pleasant duty to make this welcome address. As you have come so far to this Congress of the Triumph Church and Kingdom in Christ, we welcome you into the city into our homes, and, the best of this into this grand and noble building which the hand of God has planted. The purpose of His word being into the hearts of those who love Him.

My friends, the Shepherd who has led this Christian army so far will still lead them on until the final day. The time will soon come when you and Christ will sit together. Let me say, when you have returned to your homes, tell your children of the wonderful works being carried on in this Kingdom of Christ.

This same work that you are doing was begun over 2,000 or 3,000 years ago, yet some call it foolishness and foggism.

Do you remember when a house was built into the earth, and when it was finished they all went in and praised God with song, prayer and the dance and music on all manner of instruments?

Let me call your attention to the great achievement of this wonderful phalanx nation in the year of 1125. They marched from Egypt to England; they were searching for truth and virtue, just as these leaders of this Kingdom in Christ are doing today. Many of you criticize these people for their actions and doings, but would you please let me call your attention back to the year of our Lord 136, when the people danced, but it was not a holy dance, but after God had given the law to Moses and he taught others the true word of God as it was given him, and when they found out that God had to be praised from a spiritual standpoint, then they became holy through God.

Now, in conclusion, please read 1 Chronicles, 23d Chapter, 5th Verse. Four thousand praised God with instruments. Also 2d Chronicles, 29th Chapter, 25th and 26th Verses.

The address was a most wonderful one as never had been delivered in a Congress of this kind.

The Rev. J. H. Jackson has the honor of being the first of the clerical to welcome the International Religious Congress.

In the year of 1914 the Triumphant Church of God in Christ was set up with only seven persons in this city, in Haughville, on the corner of Traub and West Tenth streets, in a saloon room. The apostle and bishop of the work came to the city and found there gathered together a few that were holding prayer meeting and waiting for something or some one to lead them, having been formerly in the Apostolic faith and fear lest they be led astray.

they decided to wait until God would answer their prayers and send them a man that could lead them aright.

And God heard and answered their prayer in their favor and sent them this wonderful leader, and they gladly received him, believing him to be the right one. This was thoroughly proven and God began to bless and organize this great church, and its efforts are seen today in this place and through many conflicts and after much toil and criticism, they pressed their way on to victory. This great church, with its large membership, started out to fight its way through in love and win the hearts of their oppressors. And after moving from one saloon building to another, as you well know that at the outpouring of the Holy Spirit it was almost impossible to get a respectable place to hold service, yet in the hearts of these few they held that this day would come to them by the prophecy of their leader, Elder E. Smith, that God had come to lift them and make the world to see that we were the people that God had come to bless, and that we would see it come to pass in that God was going to give us a decent place, a house of our own to worship him in, and that God did not intend for his people to always be in low places.

Now the world can see the outcome of this great and grand work that has steadily had its growth in this place and is still growing, having also not only a beautiful edifice that seats more than one thousand people, with two houses on its lot, with their respective values at \$3,000, and the church alone valued at \$50,000.

They also own and control a large and well equipped co-operative store which accommodates a large patronage, both black and white, with a high-class grade of goods. The store also affords its own employees of young girls and boys. The bakery that is established in connection with the store its splendid service, which is controlled by two bakers, both members in the Triumph Church. These young men have been properly trained and are very skillful in their line of work. As a result and proof of their excellent labor, they turn out more than 2,645 loaves of bread daily at an average, and hundreds of cakes and pies.

At 1144 North Senate avenue they have established a confectionery. Here you can be accommodated with all the delicacies of life, together with a splendid and first-class luncheon, and no privileges granted nor favors class sewing department, where the girls and women will be engaged in making wearing apparel for the race.

They have all decided to work out their way to a successful life in Christ, believing that God has something in store for them to do aside from just going to church and retiring to their everyday occupation without fruits of their labors. They have at last found that work without fruit is dead, and that we can not help ourselves without the nations with a rod of iron which helping our fellowman. This is proven conclusively that they are the people to shake the earth and bring about the long sought for, that once in that shall never be destroyed.

The work of the northern division of the Triumphant Church and Kingdom of God in Christ, under the care of the Apostle and Bishop E. D. Smith is progressing and increasing greatly, being not more than three years old. At the beginning of this work in this city, Elder J. D. Barber was appointed by the bishop as prince, and is at present over the states of Ohio, Pennsylvania, Illinois, New York, Mich-

igan, Indiana, Kentucky and New Jersey.

He has been blessed in the establishment of churches throughout his jurisdiction, namely Columbus, O.; Middletown, Rochester, Pa.; Detroit, Mich., and Philadelphia, Pa. These branches have a large membership and are visited by the prince every three months. The word of truth is opening the eyes of the people and they are seeing this wonderful light and are rejoicing in it. The church recently established in Detroit has a membership of more than thirty-two.

Elder Barber reports that every branch of this church is progressing rapidly and show a remarkable increase during the last quarter. **"THE CALL TO DIVINE JUSTICE."**

Unto all kings, presidents and rulers of all nations, kindred tongue and people, in obedience to the command, almighty GOD the Supreme Ruler of the destinies of the nations and in whose power is the gift of eternal life and perpetual peace; I wish to make known unto all those who in any place or in any manner oppress, enslave or deny just and equal privileges to my people the Ethiopians whom GOD has created for his own glory and purpose and who in every crisis that has confronted humanity have been found valiant defenders of justice and right, even to the sacrifice of their lives.

On the 24th of November, 1918, in Dothan, Alabama, God spoke unto me, saying, "Go, present my petition and request to the International Peace Conference and tell all oppressors to let my people go, for GOD has need of them."

He is sending me as He sent Moses, "I am sent to declare the time is now at hand for the complete deliverance of all the oppressed everywhere in all nations, and to proclaim their emancipation, and to acknowledge Him a GOD ruling in wisdom and righteousness in all earth."

God created all men brethren to dwell together in love, unity and peace and not take undue advantage one of the other on account of previous condition or servitude of birth, nationality or race, but all to have equal redress at the bar of justice and representation in the affairs of State and Government where they reside, and self Government in their colonies as internal conditions with are adjusted and stable forms of government established to warrant same, and no privileges granted nor favors nationality, which are a condition of state beyond human control.

The close of the world war marks the closing of the old world with its religions and failures, and the beginning of a new world with a new religion known as an international righteous government wherein dwelleth day occupation without fruits of their righteousness.

They have all decided to work out their way to a successful life in Christ, believing that God has something in store for them to do aside from just going to church and retiring to their everyday occupation without fruits of their labors. They have at last found that work without fruit is dead, and that we can not help ourselves without the nations with a rod of iron which helping our fellowman. This is proven conclusively that they are the people to shake the earth and bring about the long sought for, that once in that shall never be destroyed.

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Yours for the soon establishment and reign of universal peace. (Divine Name)



**TRIUMPH (the end of time).**  
(Human Name)  
**ELLIAS DEMPSEY SMITH.**

Triumph Church and Kingdom of God in Christ Headquarters, Indianapolis, Indiana, U. S. A.  
Dear Editor of The Freeman:

Elder E. D. Hadley, one of the presidents of the Triumphant Church in the states of North Carolina, South Carolina, West Virginia and Virginia, has had much success in my domain. I was appointed to the above named work in the year of 1917 in the city of Thomasville, Ga., July 28th, and I reached South Carolina on the 28th of September, 1917, and I made my way on to North Carolina, making my headquarters at Charlotte, N. C. Oct. 2nd I only found five members in the state of North Carolina, and I went there and labored hard to establish this truth. Now we have about 312 members in the state, and much property also in the city of Charlotte. We have a lot on the corner of Ninth avenue and McDowell street and plans have been gotten out to erect a building which have been estimated at a cost of \$10,000. We also have organized a Triumph Co-Operative Grocery Store and Meat Market on the corner of Third and Alexander streets. This is what was done with five members, and they were women. This will show what God is doing on the earth with this Triumphant Church in South Carolina. The Lord is doing a great work in West Virginia, a coal field. The people are accepting the truth and coming into this church. One Mr. Dixon, the superintendent of the Price Hill Coalery Company at Mt. Hope, W. Va., gave to this church fifty acres of land and \$500 in money for the erection of a rescue home for orphans and old people who are not able to care for themselves. I do think this was one among the many gifts, a very much needed one, and after this man had done this kind deed, some of our own Colored people tried to undermine this church by offering Mr. Dixon \$75 per acre, and this honorable white gentleman refused to accept it and told them that he would not accept \$100 per acre. The world over, when they have learned what this church is and what it is doing, they will run into it. God has given to the Ethiopian a church to be blessed in, just as he did the Jew and Gentile. He (God) could not bless the Jews without a church, and he (God) could not bless the Gentile without a church, and likewise God can not and will not bless the Ethiopians without giving them a church. This church must be given from heaven by God, the Creator. We (the Ethiopians) have been in false churches for three hundred years, and now God will have us to come out of these false churches that were given us by the Gentiles in the sixteenth century, when twenty of us (the Ethiopians) reached America. All of this, of course, was in the plans of the Ethiopian deliverance, so God has given us a church, and the kingdom is following it in power. I wish to say to the world at large they are wrong. Many things will have to be changed in this new world, and we might as well look to that end. The great thing is we must come together into one church. I was a minister in the C. M. E. Church under Bishop L. H. Holsey in the state of Georgia the year of 1914. April 14th God did call me out about 7:30 or 8 o'clock p. m., and on the 15th day, at 4 p. m., he (God) commissioned me to preach the everlasting gospel, and for five years I can say I have learned much about false doctrine. Just as true as heaven, the world is wrong. The world is under the influence of false doctrine, and we all will see it in short. We are now living in a new world and a new religion is established. Christ will sit upon the throne of David and reign in righteousness as king. Millions that are now living will never die, because we are living in a

new world. Elder E. D. Hadley, General Secretary and President of N. C., S. C., W. Va. and Va., Box 803, Charlotte, N. C.

**BILOXIMISS, AUG. 4, 1919; MILLINIAL REIGN OF CHRIST.**

I beg to submit to the public a practical account of the work of Triumph from its origin and also of the four years work of the State of Miss. Dear readers, some time about the last of Aug. or early in Sept., 1900 in a Camp Meeting out on the Greenville Spring Road, about one mile northeast of Baton Rouge, La., the word of God made its way to my heart and changed my disposition of life and eradicated the sins that made me moan and sanctified me to God, praise his name. In the State of La., is the origin of Triumph, the church and kingdom of God in Christ and in the said state we had some head minds of trouble that seemed to impede the progress of the church and many times I have went to church and there would be no one out but me and I would resort to prayer and intreat Gods blessing upon the lost world. Many times we were assailed by the Head Winds of Satan in that place but God has delivered us at last, thank God. So that helped me to weal away the fiery darts of Satan. So I and some fervant hearted Brethren began to batter down everything that the Lord gave us knowledge and power over. So as we stood up in the defense of Triumph the church and kingdom the gloring clouds of darkness began to disprse and the glorious light began to spread its beautiful fragrance across our path, and where we used to hold a Quarterly Congress, and would report but thirty or forty dollars, now we report about seventeen hundred in three months time. One feature I am glad to mention, is that we live in peace with each other, and have learned that the care of one another is a crown to success. Since having been in the State about 551 souls have been saved. Church property secured about \$2,465. Industrial stores 5 and some are doing a good work and are having a fine patronage of both white and colored, bless the Lord. I was appointed by the Bishop as the first performing shepherd in Baton Rouge, La., of Triumph church and after a long task fighting against those of darkness the Lord began to save many souls. After the hard struggle was over I left the State and launched to Mobile, Ala., and did much work there for the up building of Christ's Kingdom. Many souls were saved and brought in, thank the Blessed Lord. From there I was placed over the State of Miss. in 15 year of the Mill Reign of Christ and as I had hazarded my life for this wonderful cause had spent much of my time battling against the Buwarks of Satan of course that invested me with experience. We have marched on through darkness trusting in the Lord, we have gained the victory. Conquered every foe now more of Christ we surely know. We are giving God the Glory for victory, power and wisdom to over come. Though sins be black as crimson and dark as night, let's charge the fort and conquer every foe. Giving all to know we conquer as we go shielded for God with our swords in our hands. Clouds have depursed and the light shines in, sin has no space to dwell within. Christ is keeper without and within. Whispers of love is the unseen guest, whispers of love fills our hearts. Let's march on and don't stop here. Crowns of glory we shall receive for very sould w doth sav. Your Houmble Servant, I. H. Lae, pres. State of Miss.

**GROWTH AND ENTERPRISE OF THE TRIUMPH CHURCH IN LOUISIANA.**

Presided by Elder R. W. Clark.

I wish to state the creation of thegrew into manhood and became a Baptist Church and Kingdom of Godist member, and my earnest desire to in Christ was in Baton Rouge, La., implease God was soon shattered by as- 1905, with only about twenty-five mem- sociating with rude company, but many bers and without any capital, so weyears after, after living an up and continued to battle against the enemydown life, the Spirit arrested my at- until we gained strength. We hadtention to the first epistle of John, 3:9, many foes and many gloomy days, butthus: "Whosoever is born of God doth the Lord led us out. And today wenot commit sin; for his seed remain have church houses and automobiles, in him; and he can not sin; because schools and restaurants and dwellinghe is born of God." On this same day I went before the Lord, and there I tarried until he renewed his covenant the victor is the Lord. In 1915 the Lord saw fit to set me withas state president over the state, and we began work over the state, gather- ing members in this great church that the world was looking for, but is surprised to see it in this day and the manner in which its works progress. In 1917, by our faithfulness, we could hold the Women's National Res- cue meeting at Thomasville, with hun- dreds of delegates from east, west, north and south, and had a nice finan- cial report. This gave South Georgia a good start, and in that same year the church and kingdom purchased in the state and on the outskirts of the city of Atlanta, 32 acres of land, with six good houses on the land, valued at about \$9,000, for the poor, and in 1918 we went to work and made a crop and now have a fine crop, 15 apple trees on the place and many other fruit trees and a fine pasture, hogs, cattle and poultry. Also in 1918 we were again blessed with a national tent meeting in Atlanta, and also we got prises the Lord has established through the women's meeting this time in At- lanta, July 20, 1918. This meeting was a complete success. Up until now the church is growing. We have in the state about 33 congregations and about 51 ministers and 76 teachers, or help- ers, and 780 members. Now I am thankful to the Lord in his dear Saints and friends of the Tri- umph Church throughout the state. Your servant of the church, ELDER C. C. COLEMAN.

**THE WORK OF TRIUMPH, THE CHURCH AND KINGDOM OF GOD IN CHRIST, IN TENNESSEE, ARKANSAS AND MISSOURI.**

The work is in prosperous condi- tion in Tennessee, though being young chance to read this may take courage in each of the above named states. Wein helping us to lift up falling hu- manity. Dear readers, let us get to- gether and put away every wrong of Christ people that we could not bething and hear the word of the Lord. Thefor now is the time for us to be made Lord broke through in power. Through a great people. The Jews have had the apostle, E. D. Smith, Elders J. D. their day, and the Gentiles' day is al- Barber, C. C. Coleman, R. W. Clark, most gone, and daylight is breaking on S. E. Graves, with helpers Mother Belleanother man's day. Let us get ready Holle and others, the Lord brokefor it. Now let God be greatly praised. through and the fire has ever been Yours truly, Elder J. D. Walker, Pres- burning since in the state of Tennessee. ident or Bishop of Triumph Church in Also the fire has been set since in Alabama and West Florida and Treas- Chattanooga, Tenn., where the Lord is urer of Thrift Industrial Bank. Cap- being glorified much. ital, \$10,000,000. Residence, Ozark, Ala. P. O. Box 421. In Arkansas the Lord is being glori- fied at Marianna, Abrey and Wynne. And as for the state of Missouri, the Lord sent me there. Large tent was erected on the 27th day of June and the word of God was preached, and itand Kingdom of God in Christ in the went through the town like wildfire, state of Georgia. Elder C. C. Cole- man, president or bishop. The work in We now have a body of saints at St. Louis, Mo., numbering forty, who are standing firm in the doctrine of Tri- umph. The city of St. Louis is stirred, men in poofrooms are reading their Bibles. The Lord is going to take the city. We, the workmen from Birmingham, Ala., were doing all we could, so we called for help. Apostle E. D. Smith, Elder J. D. Barber, who came in the wisdom of God, fighting sin out of the land. Going back to my shepherd work at Birmingham, Ala. I was sent there by the Lord. Arrived there Feb. 16, 1914. Started with four souls, and they were women. Now in and around the city of Birmingham we have fourteen churches and there has been more than 500 souls saved in this city. Yours in the Kingdom, R. B. HARRIS, Presiding Prince. Elder J. D. Walker, president and bishop of Triumph Church in Ala- bama and West Florida, and treasurer of Thrift Industrial Bank, capital \$10,000.00. Dear Editor: Allow me space in your paper to re- late a few facts concerning my life's work in Triumph. First I want to say that I was born Jan. 18, 1875, in the ages of darkness and ignorance, about fourteen miles south of Clayton, Ala. Through many days and years of dis- appointment, hardships and trials, I



ELDER C. C. COLEMAN.



BISHOP E. D. SMITH